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THE PARK COUNTRY

A HISTORY OF RED DEER AND DISTRICT

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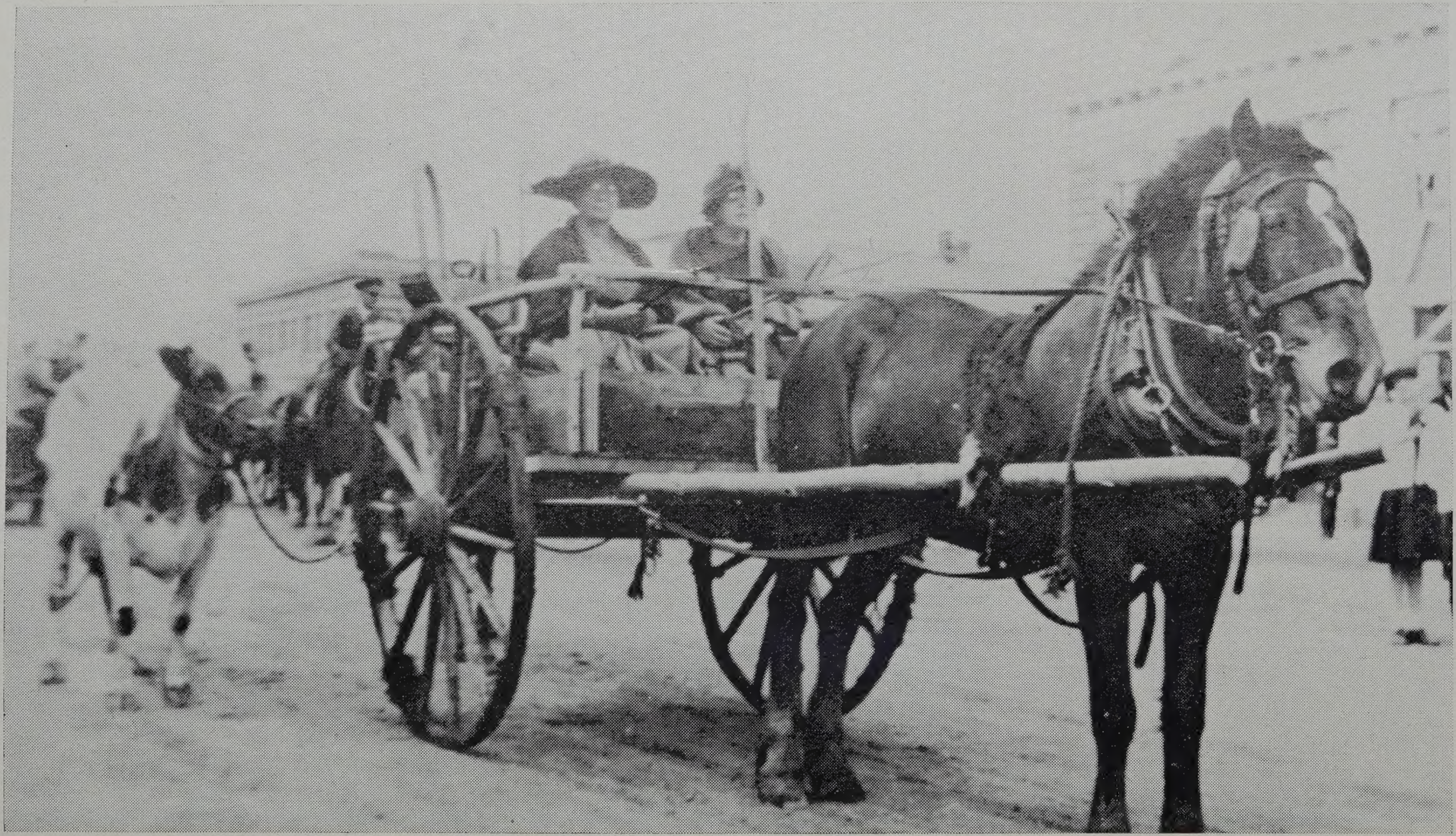

MRS. C. WHITE (WITH SMALL HAT) AND MRS. D. W. McKINNON, OF THE CLEARVIEW DISTRICT, TAKING PART IN THE CALGARY STAMPEDE PARADE AND RIDING IN THE SAME RED RIVER CART THAT BROUGHT MRS. WHITE TO HER HOMESTEAD HOME IN 1885. BOSSIE, BRINGING UP THE REAR, SUPPLIED MILK FOR THE BABY ON THE 100-MILE TRIP.

THE PARK COUNTRY

A HISTORY OF RED DEER AND DISTRICT

ANNIE L. GAETZ

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DEDICATED TO

The memory of my Mother-in-law, the late Mrs. Leonard Gaetz, a woman of rare courage and devotion. 'Though many years she has been sleeping, her memory lingers with me still, like the perfume of some rare and beautiful flower.

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Foreword

This history is written for the purpose of preserving for future generations, a record of the early pioneers and pioneer conditions. Time marches on and is close at hand when contact with pioneer settlers will be possible only through the written word. Men and women have made their contribution to the upbuilding of this District and have passed on, leaving no record behind them. In the history of any district there are those who, apparently, have taken but a small part in public affairs and are soon forgotten in the rush of events; but who, nevertheless, formed an important link in the chain of the District's progress.

By the introduction of personal reminiscences of Old Timers who were the builders of Red Deer and District, an effort has been made to acquaint the readers with the personality of these pioneers, and make the reading more palatable to the younger generation.

Although this is primarily a History of Red Deer, the history of the building of Red Deer and of Red Deer District is so closely interwoven that it is impossible to record the history of Red Deer without, to some extent, including the history of the District, which, in pioneer days extended thirty miles north of the river, fifty miles south and east and west to the border.

THE PARK COUNTRY

CHAPTER 1

Beginnings

"Out and in the river is winding
The links of its long, red chain
Through belts of dusty pine-land
And gusty leagues of plain."

THE early history of Red Deer and District is much like that of any other district of the province, the little intimate stories of the early struggles and privations of the men and women who have wrestled homes from the unbroken prairie, the building of trading posts, schools, churches, hospitals. These projects have been the foundation stones of any pioneer district.

Red Deer and District has been particularly fortunate in the class of people who chose to pioneer the land, for they were men and women with indomitable courage and sterling worth of character. They were also men and women of great physical courage when they voluntarily chose such a life and successfully fought its battles under such adverse conditions as prevailed in the North West Territories in pioneer days. By courage for the present, faith in the future, and perseverance all down the years, these early pioneers were able to surmount all difficulties, to brave all hardships and privations, that a home might be wrestled from the unbroken prairies. In building these individual homes they have unknowingly woven the history of the West and have left to the present generation a noble heritage.

This was a country for the strong and the brave, where each must do his or her share, and where there was no place for the slacker. It is true that many came in the early days and found the isolation not to their liking. These tarried but a short time and no one noticed their going. They came from all walks of life—bank clerks, butchers, doctors, actors, farmers—all nations, all callings, all classes and ages. They wanted to make a living, and the freedom of the wide open spaces appealed to them. It was not to be expected that all would adapt themselves to the new conditions.

It is difficult for the present generation to visualize the Red Deer district before the advent of civilization, and to realize that less than one hundred years ago, buffalo roamed at will through these hills and glades, and that the Indian was lord of all he surveyed. The last great herd of plains buffalo was slaughtered on the banks of the Red Deer River near Drumheller in 1886.

It is somewhat a matter of speculation as to who was the white man to first set foot in the Red Deer district. From the Hudson's Bay records we learn that Anthony Handry of that Company, in the summer 1747, left York Factory, came down the Nelson River to Lake Winnipeg, then up the Saskatchewan River to a point in the vicinity of Three Hills. The Blackfoot Indians gave him a warm welcome, and he spent the winter wandering as far north as the Red Deer district. He was reputed to be the first white man to come to Alberta.

In 1779, Peter Pond, the runaway murderer, settled near Lake Athabasca, thirty miles south of Lake Chipewyan. He remained there six years, growing vegetables and grain. Before settling there, he travelled over a great part of Alberta, and may have traversed the Red Deer district. At any rate, in 1790, Peter Pangman of the

Hudson's Bay Company visited the district around Rocky Mountain House and left, as proof, his name and the date carved on a pine tree.

Long before the first settlers came to establish homes in the Red Deer district, the country was traversed by traders, missionaries, rum-runners and adventurers. By these seasoned Westerners, the settler of the early 80's was termed a "tenderfoot," or a "greenhorn," words much in evidence in the early days. They were wont to tell these new-comers fanciful and much embellished tales of their experiences with the Indians and buffalo. Among other stories, the late David McDougall, of the famous pioneer McDougall family, passed on, for the benefit of the tenderfoot, some of his experiences with the buffalo around Red Deer. "At one time," he said, "I arrived at the Red Deer Crossing only to find such an immense herd of buffalo journeying south that I was obliged to camp three days and three nights to allow the buffalo to get across the river before I could get an opportunity to ford."

"At another time," he said, "I was passing through where Red Deer now stands, and when I reached what is now the Central School grounds, the buffalo herd was so dense that I was obliged to get down from my buckboard several times to lift the calves from my pathway."

These stories the writer passes on without comment.

It is doubtful if the Red Deer district was ever a favorite haunt of the buffalo, for before men came to clear the land and till the soil the district was practically all covered with brush or trees, and no doubt the larger herds kept to the open prairie, where grass could be found more abundantly. However, the quite recent presence of buffalo around Red Deer was apparent from the numerous piles of buffalo bones, buffalo wallows and deep trodden buffalo paths leading down to the rivers, the creeks and the springs. On the north side of the river, about twenty-five miles down, a natural draw leads to a cutbank, sloping gradually for a few feet, then dropping abruptly to the river flat, about one hundred feet below. When the first settlers arrived, a huge pile of bleached bones on this flat told a silent tale of the wholesale slaughter of these noble animals. On their yearly hunt the Indians herded the buffalo down this draw to the cut-bank, then rushed them to their death on the river flat below. It takes little imagination to visualize the great pow-wow that followed the hunt, the women skinning the animals and retaining only the choicest portions for the feast, then the banks resounding with the tom-toms and ki-hi as the hunters danced around the camp-fire.

It is difficult at the present time to imagine the immensity of these early buffalo herds. An old halfbreed who did some work for the early settlers and whose word was altogether reliable, recalled the time when herds were so immense that he could walk for miles, stepping from one buffalo to another, providing the buffalo would allow it.

Long before the advent of white men, an old Indian trail came out of the "Dog Pound" west of Morley, on to the plains leading to a spot known as "Lone Pine", a solitary pine tree standing for years three miles east of where Olds now stands. Lone Pine was a landmark, known to all frequenters of the trail, the Cree name being "Minnie-hay-gwak-pask-wasksut." From Lone Pine the trail came north to the "Spruces," a grove of spruce trees just north of Innisfail, then on to the Red Deer Crossing and west to Rocky Mountain House or north to Fort Edmonton or Battleford. The Red Deer Crossing was quite a strategic point, as it was the only crossing along the Red Deer river that was safe at all seasons, and Indians going north to fight or visit with other Indians, or the Northern Indians going south for the same reason, must pass by way of the Crossing. Later, when trading posts were established at Rocky Mountain House and in the northern part of the province, all freighters and frequenters of the trail knew the Red Deer Crossing, for all freight from Winnipeg on the east and Fort Benton, Montana, on the south, must pass by way of the Crossing when going to Rocky Mountain House, Edmonton or Battleford.

The first settlers in the Red Deer District, four care-free bachelors, Bob McClelland, Bill Kemp and George and Jim Beatty (cousins), arrived at the Red Deer Crossing on September 29, 1882. Two young friends, George and Wm. Byers, accompanied them. They were given a cold reception, for on that date there was 29 inches of snow on the ground at the Crossing. They did not remain long in the fall of '82, but chose their home sites and then went back to their former occupations; the Beatty boys, as they were called, to the survey north of Edmonton, and Bill Kemp and Bob McClelland to freighting for the I. G. Baker outfit. On his last long freighting trip, Kemp left Winnipeg May 20, '81, with a train, as it was called, of thirty Red River carts, each driven by a single ox, the train manned by five men, with one man as foreman. It was the custom of the freighters to walk by the bull team, each carrying a long black rawhide whip, which, when uncoiled, would reach the furthermost ox under his care. On this occasion Kemp wore through the soles of his boots, and he arrived at Edmonton barefooted.

In the late summer of '83, these four bachelors, above mentioned, returned to make their home at or near the Red Deer Crossing, taking out "squatters' rights". The district around Red Deer was not surveyed for homesteads until November '83, when the late Angus McPhee, D.L.S., made the survey. To take out squatters' right, some improvement was made on the homestead, a shack built, land broken, or fencing done — something to prove ownership.

The late Jas. Youmans, who was stationed as a missionary at Whitefish Lake as early as '80, told of taking a vacation trip that summer of '83. He fixed up his trusty Red River cart and made the 400-mile jaunt from the Mission to Morley, and in all the vast country from Edmonton to Calgary, he saw no sign of habitation except at Bear's Hills, 10 miles southwest of Wetaskiwin, where the missionary, E. B. Glass, and his wife were stationed. On his return trip, however, when he came within sight of the Red Deer Crossing, he thought his eyes were playing a trick on him when he saw a new log barn being erected and two men working on the roof. This proved to be the homestead of Bob McClelland, and the two men on the roof were Kemp and McClelland. These homestead buildings were on the southern part of the Crossing flat, back towards the hills and about a half mile from the Crossing. The other bachelors homesteaded south of the Crossing, Kemp on the quarter now known as the Fleming farm, Jim Beatty on the next quarter south, the farm houses standing very close together. Jim Beatty's buildings were later swept away by a prairie fire. Kemp and Jim Beatty did not build that summer, but wintered with George Beatty, who located on the land known as the Beatty flats, belonging now to Sam Edwards. His first buildings erected in the summer of '83 were located on the flats near the river, about two miles south of the Crossing. Geo. and Wm. Byers came later in the fall and spent some months with their friends at the Crossing, but did not take any further interest in their homesteads which they had located in '82.

When these first settlers arrived at the Crossing, there was a small log shack standing very close to the river's edge where the trail came down to the Crossing. It was said that the shack was built in 1834 by Addison MacPherson, a fearless trader and adventurer, who hunted buffalo with the Indians. He used it as his headquarters when trading in the district with the Indians. This little shack, after settlement began, was designed to have rather a romantic history.

The steel reached Calgary in August, '83, and shortly after this a four-horse stage coach route was established between Calgary and Edmonton, carrying mail and passengers, Lesson and Scott holding the contract. It left Calgary on Monday and, if on time, arrived in Edmonton on Friday, changing horses en route. It was called the tri-weekly mail; that is, it would try to get to Edmonton one week and try to get back the next. If nothing intervened, the mail reached the Crossing from Calgary every two weeks, which was considered a great convenience. The stage was driven by Big Pete and Little Pete, real characters of the early West.

In December, '83, G. C. King, Postmaster of Calgary, built a small log trading post and post office at the Red Deer Crossing, the building standing a little back from the river on a rise of ground, northeast of where the Old Timers' Hut stands today. This little trading post, the first white Post between Calgary and Edmonton, was designed to become one of the most historic spots in the Red Deer district.

Since all of the earliest buildings in the Red Deer district were of logs, a brief note on their construction might be of interest. Very little lumber was used, and many of them had no flooring except the natural earth. This soon wore smooth and hard, almost like cement and when covered with deer skins or cow hides did not look nearly as crude as one might expect. The roofs of the houses were of sod, the smaller houses having a one-way slant towards the south. To procure the sod, a nice grassy spot was selected and long furrows ploughed. The sod turned up was then cut into equal lengths. The roof was first covered with poles, then with hay, and the sod laid on, the first layer with the grassy side down, and the next layer overlapping with the grassy side up. The sod was laid on like shingles, and was referred to as "prairie shingles." The homesteader always hoped for rain after laying the sod, for this started a good root growth and assured a firm roof. We hear frequent allusions to the sod roof where "the rain came pouring in", but a sod roof, if properly laid, remained waterproof for years and was said to be very warm. In building these log houses, there was quite a knack about squaring off the logs and fitting the corners together properly, a knack which the four bachelors at the Crossing seem to have mastered, and they were ever ready to lend a helping hand to new settlers coming in. Many a homesteader's shack was made more comfortable and secure by the kindly help of these young men, whom the late Ray Gaetz referred to as "nature's gentlemen."

CHAPTER II

First Settlement of Red Deer, Trading Post Established

"I hear the tread of pioneers,
Of nations yet to be,
The first low wash of waves, where soon
Shall roll a human sea."

IN the spring of 1884, Rev. Leonard Gaetz, D.D., with his wife and ten children took up as a homestead, the quarter section where the City of Red Deer now stands. This was the first family settlement, and except for the four bachelors at the Crossing, the first white settlers in the district. With the exception of Mrs. Glass, wife of the Missionary at Bear's Hills, Mrs. Gaetz was the first white woman settler between Calgary and Edmonton.

Since Dr. Gaetz was the first Red Deer settler, a few words regarding his earlier life might be of interest. Born at Musqudobit, N.S., he was one of ten children, seven of the nine sons being either ministers or lay-ministers of the Church. Starting as a minister of the Methodist Church at the age of nineteen years, he had held charges in various parts of the East, and at one time was pastor of St. James Church, Montreal, then the largest church in Canada. Owing to a nervous breakdown, he was obliged to leave the ministry in 1883. Moving his family to a small farm outside of Hamilton, where he had been stationed, he left for the West that summer. He arrived at the end of the steel, a point between Moose Jaw and

Medicine Hat, in July, 1883, and was met there by Chief Factor Hardisty of the Hudson's Bay Company and driven overland, going as far north as Edmonton and Sturgeon Creek. Of all the vast country he traversed, he saw none that appealed to him like the Red Deer district, which he called the "Park Country", a name which it retained for a good number of years. In this district he decided to make his future home, and, on his return to the East, the family at once started making ready for the move.

The following spring, April 1st, 1884, Dr. Gaetz and family embarked on the long trek West, bringing with them their household goods, farm implements, live stock and a year's supply of clothing and provisions. The trip was long and tiresome over a circuitous route, partly through the United States, as the railway was not built around the Great Lakes at that time. However, on April 8th they arrived in Calgary, then a village of tarpaper shacks. This was a red letter day in the Gaetz family, because it was the birthday of three members of the family; Ray, the oldest, was eighteen that day, and Hal, the second son, was seventeen, and the baby, Gretchen, was two years old.

There was no accommodation in Calgary for incoming settlers. Logs were not to be found nearby, as in the north country, and the few shacks, built mostly of tarpaper, were full to overflowing. As no shelter could be found, they pitched their tents on the prairie, under the bright Alberta sunshine.

After looking around for a few days, a little shack was found to accommodate Mrs. Gaetz and the younger members of the family until a homestead could be located. The implements and most of the household goods were loaded on to three wagons, and on the third day after their arrival in Calgary, the older boys, Ray, Hal and

Clare, started north with the outfit, making the trip with a freight train of ox teams manned by a halfbreed named Adam House. The wagons were piled high with the family possessions, and bringing up the rear was a number of milk cows and extra horses. Hal's wagon was drawn by a team of ornery oxen, Buck and Bright, and they proved most exasperating on the long trek north. The trail left by the Red River carts was rough and deep cut, the ruts sometimes hub deep, winding in and out, avoiding sloughs and hitting as many open spaces as possible.

On the afternoon of the seventh day after leaving Calgary, the travellers came within sight of the Red Deer River. As they neared the George Beatty homestead they saw a cloud of dust from behind, and soon their father and Rev. John McDougall caught up with them. They had left Calgary several days after the boys, but with a team and buckboard they had made much better time. George Beatty, who was a most hospitable man, made the travellers welcome, and after a good supper of prairie chicken and wild duck, they slept under a roof for the first time since leaving Ontario.

Early the next morning, Dr. Gaetz and his sons started out to look for a homestead. They were much attracted by the Red Deer valley, where the City now stands, its wild loveliness, its tree-clad hills, its beautiful river and stream, as well as the fertility of the rich black soil. Close to the bank of the river, near the present entrance to the traffic bridge, was a very small log shack, built by a trapper named Little who had brought in a few horses in '82 and remained there while he traded the horses off to the Indians. Just over the bank to the north was a running spring, which would provide water for the house, and on this spot, beautifully sheltered by tall spruce trees, they decided to locate their homestead buildings. This quarter together with a pre-empted quarter made up the west half of section 16. A year later, Hal homesteaded and pre-empted the east half of that section, or the eastern part of Red Deer. Ray Gaetz homesteaded and pre-empted the north part of the Crossing flat, his land running up to the Cronquist place.

A soon as the homestead was selected, they lost no time in bringing up the outfit from the Beatty place. Into the little log shack they piled all of their household goods that could be accommodated, then pitched their tent alongside. The next morning they started to get a house ready for the family. The boys were sent down to the mouth of Waskasoo Creek to cut logs to build a house, and when their father saw the size of the poplars they had cut, he told them that he thought the beavers must have cut them. Later, they answered for fence rails.

With the father's help they got out more logs, and Dr. Gaetz rode to the Crossing to see about getting help to put up the house. The next morning the four bachelors came over and they laughed at the logs that had been got ready. They went down to about where the Busby place is today and got out some fine logs and the house was put up in an unbelievably short time. Some halfbreeds named MacKenzie and Wishart had that spring located a portable sawmill on the property that is now the Northey place, and from there they were able to procure rough lumber for floors and finishing. The bachelors who had put up the house were most indignant when Dr. Gaetz offered to pay them. They said that such neighbourly help was not paid for in the West.

As soon as the house was completed, Dr. Gaetz and Clare started for Calgary to bring up Mrs. Gaetz and the remainder of the family, the provisions and things that had been left there, Clare driving the team of oxen.

There was only one stopping house on the trail between Calgary and Red Deer at that time, that of Scarlett Brothers at Rosebud Creek near Didsbury. However, the days and nights were warm and clear and the wagons were well loaded with provisions. They enjoyed their meals around the camp-fire, and wherever night overtook them they spread their blankets on the prairie, with the whole sky for a roof. In less than two weeks after the house was completed, the family was safely settled there. Besides the three boys already mentioned, Ray, Hal and Clare, there was the eldest daughter, Carrie (Mrs. G. W. Smith), Jim, Fred, Gertie (Mrs. Hugh Clark), Marion (Mrs. R. B. Woodsworth), Glass (Mrs. W. J. Stephenson), Gretchen (Mrs. Harry Wallace). The youngest son, Jack, known as L.M., was born on the homestead that September, the first white boy born between Calgary and Edmonton. Emily Parry, a young English girl who had been left an orphan, came West with the Gaetz family and made her home with them until in later years she married Tom Gaetz, J. R. Gallaway came West with the family to help with the farm work, and a young woman named Hatty also came to help with the work of the home. Following the Rebellion, Hatty became the wife of Mr. Gallaway and they made their home in Calgary until they passed away in recent years.

To the Gaetz children, no doubt, their coming to the West was a great adventure, with a new thrill around every corner. Only pioneers who have had a like experience can picture what it meant to Mrs. Gaetz to be taken from the midst of civilization, and with her husband and ten children, make her home in a new and untried country, the nearest doctor one hundred miles distant. But she was a woman with a gift for management, and a spirit that no hardships or discouragements could daunt.

The family were very busy that first spring on the homestead, fences to build, corrals and shelters to put up, land to break and a garden and small crop to put in. Snake fences were used at that time, made altogether of rails, with the corners sometimes tied with willow withes. When the farmers got so that they could afford wire to tie the poles to the posts, they thought they were well away. The family had brought with them a small grist mill, and when the wheat was threshed in the fall it was put through the mill and they had their supply of flour. It made a sort of bran bread which, we are told, was both appetizing and healthful.

In June of that year, 1884, John Stewart brought his wife and family from Ontario and homesteaded about six miles south of the Crossing, in the district which is now Penhold. He had come out first with his car of settlers' effects, arriving in Calgary the latter part of April. They took up land on section 14 and pitched their tents near the Calgary and Edmonton trail, as it was called, on a knoll known as Monk's Hill, where Father Lacombe had a small hut which he used when ministering to the Indians in that part. The Stewarts were the second family to settle in the district. They, too, were very busy that summer, breaking land and hewing a home from the rough prairie. Mr. Wm. Richards and his son, the late J. J. Richards, took up homesteads that summer in the Horn Hill district, the father remaining on the homestead while J. J. Richards freighted from Calgary to Edmonton. No other settlers came to the district in 1884, except an Englishman, Tom Lennie, and his halfbreed wife, who started a "stopping house" at the Crossing, across from the trading post of G. C. King.

The summer was very wet with almost constant rains. Gardens and crops put in on "breaking" did remarkably well, though prairie chicken proved a great menace to the gardens. Settlers did not lack for meat, for there was no game law, and with an abundance of prairie chicken, ducks, geese and wild game they fared very well. Deer were plentiful in the district and black and brown bears, particularly black. A few antelope and elk were still to be found around Red Deer, as well as a very few red fox. Hay meadows were as high as a man's head, and after settlers arrived, prairie fires were a great menace. After the country began to settle up and hay meadows were more in demand, each rancher or farmer went out early with his mower and cut a swath around the area where he expected to cut hay, and that hay was his for the season as definitely as if it had been deeded to him.

The Indians in the spring of 1884, told Dr. Gaetz of a large body of water lying to the west which they called Kenabik, meaning Snake Lake. At this lake, they said, fish could be had in abundance, and they offered to guide him there. Early one morning, in company with his Indian friends, he set off on horse back for the fisherman's paradise. He did not return that night and Mrs. Gaetz was very much worried. When he failed to return the second night she was very uneasy; but when the third night drew near with still no signs of his return, the whole family became anxious. They were debating about getting the settlers from the Crossing to go in search of him when he returned with a good string of fish, quite unaware that he had caused his family any uneasiness.

In August, 1884, Dr. Gaetz took over the Trading Post and Post Office at the Crossing. Mr. King, who had established the Post at the Crossing, came to the Gaetz home late one evening and suggested the deal. Dr. Gaetz told Mr. King that he couldn't buy the Post, for he had no money; but he was assured that no money was necessary, and so the deal was made. Ray Gaetz, the eldest son of the family was put in charge of the trading post, and thus began his long career as a merchant. It was quite an undertaking for a young lad of eighteen, just out of high school, altogether unused to the ways of barter and with no knowledge of the Indian language, overnight to become a Free Trader. At the time, he was the only white Free Trader between Calgary and Edmonton. Ray had a wonderful sense of humor and was an excellent historian, and his stories of his experiences as a trader with the Indians, will long live in the memory of those who knew him.

A trading post was quite different from a store, as we know it, where goods are sold over the counter at a stated price. The trade was chiefly with the Indians who brought in furs to be bartered for goods. Ray told an amusing story of his first trading experience. An Indian came with some furs to sell, and with the true instinct of a merchant, Ray knew that it would not do to turn away his first customer. He could not understand the Indian and the Indian could not understand him. He had no idea what kind of furs he was buying, but he thought he was safe when he offered twenty-five cents each for them. Becoming rather uneasy because the Indian accepted his offer readily and then hastily left the store, he lifted a board in the floor and shoved the hides under, so that his father would not see them. Mary Lennie, who lived across the trail from the Post, was the daughter of a Free Trader from the Red River settlement, and Ray went over to tell her of his deal. Mary told him he had bought muskrat hides, which he should have paid five cents each for. Ray made arrangements with Mary to come over to the Post when furs were brought in, and help him with the trade and with the Indian language. Mary proved to be shrewd and honest and of great assistance to Ray in his early venture, and by fall he had picked up quite a smattering of the Indian language.

The Gaetz Post did quite a brisk trade with the freighters who usually camped at the Crossing over night and replenished their larder from the stock on hand. The stock-in-trade was not large nor varied, tobacco, tea, sugar and flour were considered the four necessities of life; other things were deemed as luxuries. Bright ribbons, which the Indians bought freely, and a few bolts of bright colored prints were kept for the Indian trade. Rattlesnake bacon, so called on account of the green streaks running through it, was usually kept on hand. This was thick side pork brought in from Chicago, sometimes called Chicago bacon. Since most settlers coming in brought enough clothing and provisions to last a year, the Trading Post catered mostly to the freighters and the Indian trade.

Sometimes a string of Red River carts a mile long would draw up at the Crossing for the night almost buying the Post out. The more progressive freighters, such as the I. G. Baker outfit, used oxen for freighting; but sometimes a freight train was drawn by little Indian ponies, one pony hitched to each cart, which perhaps contained a one hundred pound sack of flour. The harness of this outfit was often made of string, and extra ponies were taken along, so that when a pony died on the trail the harness was slipped off and another pony took his place. The dead animal was left lying on the trail and future traffic made a detour until the coyotes had devoured the carcass. Donald MacLeod was a well known early freighter, notorious on account of his vile temper, his love of firewater, and the fact that he wore a coonskin coat and tam o'shanter summer and winter.

Among his stories of early days, the late Ray Gaetz told an amusing story of his experience on his first New Year's Day in the country, and for the benefit of those who may not have heard the story it is recorded in Ray's own words: "New Year's Day, 1885, dawned bright and clear and found me at the Trading Post as usual. Since it was mail day, it was quite necessary for me to be there. The Indians were camped along the river flat nearby, but since it was a very cold day the braves would be at home, and for that reason I expected that the wives would be also, and I anticipated a quiet day. When the men of the encampment were away on the trap-line, the women often gathered at the Post and amused themselves by making fun of my scant knowledge of their language. On this New Year's morning, I had just opened the Post and got the fire lighted when, to my great surprise, every woman of the encampment, about twenty-five in all, filed into the store, each wearing a broad grin. They said nothing, but continued to watch me and grin. At last I realized that this was something beyond my ken, so I rushed over to Mary who was always able to help me out of all my difficulties. 'Why Man,' she said, 'don't you know that this is *Kissing Day,* and that a white Trader is expected to kiss every squaw who presents herself at his Trading Post on New Year's morning?' I was dumfounded, and in desperation I rushed out to Tom Lennie who was sawing wood at the back door. 'Say Tom,' I shouted in nervous haste as I explained the situation to him, 'do you want to earn a dollar?' 'Earn a what?' he questioned. 'Do you want to earn a dollar and earn it quick?' I shouted, adding further explanations. 'Naw,' he replied, 'do your own dirty work.'

"Crestfallen I returned to the store, only to be met by that bevy of smiling faces. They said nothing, but continued to grin, with their eyes turned to me with a look of anticipation. I had on hand a barrel of hardtack, which came in big round cakes called cartwheels, and treacle (molasses) also in barrels, and I spread each a liberal portion of hardtack in hopes that it might supply the sweetness they were looking for. I also had a barrel of the hard striped mixed candy, and to make myself doubly safe I filled little bags with candy and laid them in a heap on the counter by the door. When the hardtack had about disappeared, I held the door open, which they recognized as a signal for their departure, and as they filed out, I gave each a bag of candy. I breathed a sigh of relief when I closed the door on the last of my morning visitors. New Year's Day never again found me at the Post. I always had business elsewhere."

CHAPTER III

The Rebellion of 1885

THE Stewart family were very busy on their homestead that first summer of 1884, and they did not have their house built when winter set in, so they spent the winter at the little MacPherson shack at the Crossing. They lost a fine team of horses that winter, which was quite a set-back.

Fortunately for the settlers, the winter of 1884-5 was very mild, with almost no snow. Spring came very early and work on the land started in March. The Indians had been very restless that winter, and early in March, came talks of the Rebellion. Although the Rebellion in Saskatchewan and the north eastern part of Alberta was underway by the middle of March, the settlers in the Red Deer District did not become much disturbed until early in April. Before they were really aware of the situation, the Indians in the district had become quite hostile. Moccasin news carried quickly, and a day or two before definite word reached the settlement, the Indians with their wives and children kept moving in, camping on the river flat north of the Crossing. They assumed a very insolent manner towards the Whites, quite different from their former friendly relations, examining their horses and arguing among themselves as if they were already making a division of them.

The settlers in the district had been kind to the Indians and the Indians had been very appreciative.

When they noticed stock that had strayed, they always notified the owner. They were accustomed to dropping in at the Gaetz home for a meal quite frequently, and they were always polite and respectful. On the afternoon of April 7th, 1885, Mrs. Gaetz from her farm home heard voices and shouting, and looking down the trail from the Crossing which ran close to the river at that time, she was surprised to see a dozen horsemen approaching. As they got nearer, she was terrified to find that they were Indians, decked out in war paint, shooting off their muzzle-loading muskets and chanting the war-cry. The north part of the homestead, back from the buildings was heavily wooded with spruce, and the smaller children were sent out to hide in the woods, while an older child was sent to call the men who were working on the land about where the Central School stands today.

When the Indians came to the door of a white settler they were usually most respectful, but this time they simply walked in and demanded dinner in a very arrogant tone. There was a large pot of beans boiling on the stove. Beans were a sort of a mainstay at that time. They were easily freighted in, easily stored and prepared. They were boiled plain with lots of pepper and salt and they took the place of an extra vegetable. When the Indians sat down to the table they always put their firearms in one corner of the room; but this time they took them to the table with them. When they had eaten their fill of cold meat, beans and bread, they walked out without a word and the family breathed a sigh of relief when they saw them disappear down the trail towards the Crossing.

It was just about closing time on the late afternoon of that same day as Ray Gaetz was boiling his tea kettle over a camp fire behind the Trading Post in preparation for his solitary meal, when he saw a lone horseman, leading an extra horse, approaching from the north. He did not slow down for the hill as most riders would do, but urged his horse to greater speed. Both the rider and horses looked jaded and worn. He asked Ray for the lend of his saddle horse, and Ray, who was very fond of horses replied, "No, indeed! I won't lend a horse to a man who abuses them as you do." The rider then told him that he was a Government Courier, sent to warn all settlers that the Indians in the north had broken out in Rebellion, and all settlers from Red Deer south were to gather at the Fort at Calgary for protection. He also showed him an order from the Government authorizing him to take any settler's horse he needed to help make the trip to Calgary in short time. Ray, of course, lost no time in turning over his horse.

On hearing the news Ray ran across the road to tell Tom and Mary Lennie. Mary had been through the first Riel Rebellion and had seen her father and two brothers murdered while she herself was taken prisoner. When Ray told them the news she was so frightened she fainted. Mrs. Stewart and the children had gone to Calgary early in March, and their youngest child was born there that month. Since the family was still in Calgary, Mr. Stewart was alone on the homestead and the Courier took the news to him while on his way south. Very soon all the settlers around the Crossing were notified, and it was about dusk when Ray started home on foot, since he had no saddle horse. He carried a small revolver which his father had brought from the East with him, and for safety's sake and in order to gain time, he took a path through the bushes instead of following the trail to his home. He was very nervous on the trip, and at one time was just stooping down to avoid some underbrush when he heard a blood-curdling hoot. Thinking it was an

Indian after his scalp, he was so frightened that he fired the revolver straight up, nearly hitting an owl which had caused his fright.

There was great consternation in the Gaetz home when Ray reached there with the news. A few days previously, the settlers had met and talked over the situation, which they realized was most grave, a mere handful of white settlers, with almost no firearms, in the midst of numerous native Indians, who, in a few short days, had changed from an attitude of friendliness to almost open hostility. The settlers had decided to wait for a few days and perhaps the danger might pass over; but with the arrival of the Courier, the decision was taken from their hands.

Late that night the settlers met at the Gaetz home, and the men advised leaving at once; but Mrs. Gaetz insisted on taking time for preparations. The men from the Crossing remained, leaving in the grey dusk of the morning to make preparations for the trip. There was no sleep in the Gaetz home, except for those too small to take responsibilities. All through the night, work went on; great pans of bread were baked, beans boiled, provisions and clothing packed and live stock turned out to rustle. They decided to leave the Crossing by daylight, rather than try to slip away by night.

It was about noon of that day, April 8th, 1885, exactly a year since the Gaetz family arrived at Calgary, that the settlers met at the Crossing Trading Post according to arrangement. Each settler had with him provisions and bedding for the trip, adding some hams and other provisions from the Post. The Gaetz family left in such a hurry that a large pot of beans which they had planned on taking with them, was left boiling on the stove. The Indians who had gathered at the Crossing, stood around and watched in sullen silence as the settlers prepared to leave the Crossing.

It was a sorry little caravan that drew away from the Crossing that bright April afternoon, and no blaring of trumpets marked their departure. It is quite possible that they risked the fate of Lot's wife many times as they headed south, for they felt quite sure that their buildings would go up in flames as soon as they were out of sight. Tom Lennie and his wife, Mary, were already gone when the settlers reached the Crossing. They had not been seen or heard of since Ray told them of the Rebellion, and it was thought that they had started for Calgary that night, travelling during the darkness and hiding in the coulees by day, and perhaps kept on going till they reached the American side.

Ray Gaetz, riding his favorite horse, Tilly, and Bill Kemp, also on horseback, rode ahead as advance guard. In the Gaetz outfit of two wagons there was Dr. and Mrs. Gaetz and their eleven children, the youngest just over six months old; Emily (Dotty) Parry, Hatty and George Gallaway, making a family of sixteen in all. John Stewart, George and Jim Beatty and Bob McClelland each drove a team and wagon. Mr. Wm. Richards was the only other white settler in the District; but they felt that he would be quite safe since he was outside the line of travel. When the settlers reached Calgary, they reported that a lame man was alone on a homestead in the District, and Police were sent with a wagon to bring him in to the Crossing, where he remained for safety until the uprising was over.

By the spring of 1885, there were several stopping houses between Red Deer and Calgary, and the settlers thought they would be able to get meals or some extra provisions on the way; but all the white settlers had already gone to Calgary, and they saw no one on the long trip south. Each night they drew their wagons into a circle to form a corral for the horses. The women and children slept in the wagons and the men took turns acting as sentry. Once, in the darkness of the night some shots were fired, and the men were all up ready to fight the enemy. However, this proved to be some half-breeds who had fired the shots hoping to stampede the horses and steal them in the general excitement. The trip to Calgary by wagon usually took five days; but this time no horse flesh was spared and the trip was made in three days.

When the settlers reached Calgary, they pitched their tents near the Fort along with others, and prepared to await events. On April 17th, the south country experienced a heavy snow storm from which the people in tents suffered greatly. The weather was warm and spring-like with some of the crop seeded when they left Red Deer, and they did not come with the necessary clothing for cold weather.

One night, while in Calgary, they had a bad scare. During a Presbyterian service a man came in late while heads were bowed in prayer, and as a joke he whispered, "the Blackfeet are marching on the town". This man whispered the message to another, and so it went the rounds of the Church, gaining credence as it circulated. Finally, it reached the minister, who quickly dismissed his fast departing congregation, telling them to go quietly to their homes. The women and children were quickly taken into the Fort, while the men hunted up fire-arms. The local hardware store was soon depleted of arms and ammunition, and those who could not procure anything more deadly armed themselves with picks, shovels or anything they could procure, and went forth to meet the enemy. As they approached the reserve, which was quite close to the village of Calgary, they were surprised to find everything quiet and the Indians rolled peacefully in their blankets for the night. They realized that the joke was on them.

After remaining in Calgary for three days, the men of the settlement, anxious about their stock and buildings, left for their homes, George and Jim Beatty, Kemp, McClelland, Dr. Gaetz and his sons, Ray, Hal and Clare. John Stewart remained in Calgary a few days longer, making the trip up with the First Division of the Canadian Troops. Mrs. Gaetz and Mrs. Stewart with their children remained in Calgary until early in July.

When the settlers got back to their homes, they were delighted to find things unmolested. The Trading Post at the Crossing had been broken into and provisions, mostly flour taken. Later it was found that the Government Scouts had run out of provisions and had broken into the Post, the Government afterwards making it good. Live stock was quickly rounded up and work on the land resumed; but, of course, there was still much anxiety. Before leaving Calgary, the Government had supplied the settlers with arms and ammunition, and this made them feel more secure.

As soon as the Government realized that the Indians were bent on making trouble, steps were taken to quell the Rebellion. On April 16th, the 65th Mount Royal Rifles from Montreal, three hundred and fifteen strong arrived in Calgary, and these troops, together with the Alberta Mounted Rifles, the Winnipeg Light Infantry, Steel's Scouts and one muzzle-loading nine-pounder field gun constituted the Alberta fighting force. Major-General Strange was put in command of the Alberta forces, which were further augmented by a detachment of Mounted Police. Four companies from this Force were sent to Edmonton under Major-General Strange, leaving Calgary on April 20th.

To come back to the little settlement around Red Deer, these were long and anxious days. No stage coach was running, and no traders or freighters were going up or down the trail, stopping at the Trading Post to swap yarns or bring news of the outside world. On the afternoon of April 25th, as Ray Gaetz was standing outside his store watching the trail which had become a habit, he saw a great cloud of dust from the south, and he thought he must be dreaming when he heard band music. Out of the dust there emerged the First Division of the Alberta Field Force, one hundred fifty-six wagons, led by a brass band, the column covering a road space of nearly two miles. They camped at the Crossing over night and bought out almost everything Ray had before they left for the north the next morning.

The Second Division under Major Perry left Calgary April 23rd, consisting of one hundred twenty-five men, two small bodies of Mounted Police and the nine-pounder cannon weighing thirty-eight hundred pounds. When the Company reached the Red Deer Crossing about April 28th, they found that the water had risen at such a rate that fording was impossible, though Strange's men had crossed without difficulty three days before. One of the Company, Adjutant Constantine in his writings describes the river at that time as "a wide, swift flowing and treacherous stream". The remains of an old raft was found on the river bank, logs were hastily cut from nearby, and in two hours a ferry capable of carrying six tons was rigged up. The picketing ropes of the horses were tied together to make a rope twelve hundred feet long, which was attached to a tree, and two men swam the river and fastened it to a tree on the opposite side.

The raft was then fastened to the rope, and under the pilotage of Sergeant Prichard, most of the men were taken across and the horses crossed by swimming. The wagons were taken apart and floated across and the raft was then loaded with the cannon, the gun carriage, ammunition and harness, and with Major Perry and the gun detachment on board, swung out into the river.

All went well until they had almost reached the opposite bank, then the slender rope holding the raft snapped and it began to drift down the river. Some of the men from the raft, threw themselves into the water, fought their way to shore and secured the raft to a tree. However, it was going along too quickly to be checked, and again the flimsy rope snapped and the raft with its load, went careering down the river some miles before it was driven into the bank. Most writers state that it drifted three miles when it was grounded on the north shore where the bank was 30 feet high, and up this bank the carriage, cannon and ammunition had to be hoisted.

About three miles down stream from Red Deer, just around a bend in the river, on the north side there is a wide sand-bar, which is submerged at flood time. In recent years, very profitable gravel pits have been opened upon this sand-bar. In the regular course of the work in the summer of 1940, Sandy Curr unearthed a cannon ball weighing four pounds, and presented it to the Old Timers' Association. This cannon ball was thought to be one of the type used in the cannon that was being ferried across the river at the time of the Rebellion. There was no occasion to fire a cannon ball in the Red Deer District at that time, and the ball was too heavy to drift. The general supposition is that the distance the raft drifted was mis-calculated, and that the raft grounded on this sandbar. The river bank is low at this point; but there is a high ridge of hills just back from the bank and this probably is the high bank referred to. The ball was found five feet from the surface.

In all, four and a half days were lost crossing the Red Deer river; but eventually the 65th Regiment was on its way, leaving behind a detachment of twelve Mounted Police to patrol the Calgary and Edmonton trail. This brought the settlers news of the outside world and of the Rebellion, and with this protection they felt more secure.

Besides the Police detachment, twenty men, with Lieutenant Normandeau in charge, were left as a guard at the Crossing, with instructions to build a Fort. Under Lieutenant Normandeau were Sergeants A. Demers, C. Duchesney, A. Riendeau; Corporals Jos. Gingre, Jules Rupert, J. Rivet, A. Levesque; Privates E. Leclerc, A. Leblane, N. Larmarche, C. Wilson, D. Frandcoeur, N. Simard, A. Rousseau, N. Desmarteau, J. Vigor, J. Traynor, M. Carrigan and N. Gervais.

The bachelors at the Crossing helped build the Fort which was ready for occupancy towards the end of June. Until this time, the soldiers had quarters at the McClelland home. The Fort stood about a quarter of a mile east and a quarter of a mile south of the river crossing, measured twenty-four by twenty-eight feet, and consisted of two stories with a four-sided sod roof, slightly peaked towards the middle. The second story was used as sleeping quarters for the soldiers. The Fort was surrounded by a high log fence, with two towers or look-outs on the front and one on the back. A ditch, eight feet deep and ten feet wide surrounded the Fort, and was kept continually filled with water from the river nearby, so as to make attack more difficult.

The Fort was named Fort Normandeau after the man in charge of the Detachment. It occupied a very strategic position, and was claimed to be just as important as Fort Edmonton or Fort Battleford. Although no shots were fired from the Fort, it helped to put fear into the hearts of the Indians, and to make them realize that the laws of the "Great White Mother" must be obeyed.

On June 26th, shortly after the Fort was completed, Lieutenant Normandeau and his men had orders to report at Edmonton to join a detachment there. The Fort, however, was not left unprotected. A group of eight Mounted Police was left stationed there to act as a damper on any designs the Indians might have on the District and to look after the interests of the white settlers.

In 1899 the Fort was moved to serve as a farm home on the Cornett homestead in the Waskasoo District, the upper story being first removed. It served in this capacity for a good many years and after that as an Old Timers' hut. Prairie fires swept away the log fence and bastions. and the moat has been obliterated with time.

CHAPTER IV

New Settlers Arrive, Trading with the Indians

BY the end of June the difficulties attending the Rebellion had all been ironed out. After their experience getting troops across the river, the Government realized the need of a ferry at this point. The summer of 1885, following the Rebellion, Sage Bannerman homesteaded the land bordering along the river north of the Crossing and built a house not far from the river bank. The Government built a ferry at the Crossing that summer and Mr. Bannerman took charge of it. In 1889 he brought out his wife and family, and as there was a great scarcity of young folks in the District, the Bannerman family was doubly welcome.

James Healey, a Jew, opened a trading post that summer in the house vacated by Tom and Mary Lennie. This was called a "boarding house", because it had a board roof instead of the usual sod roof. That summer the woman who was to become the wife of Bob McClelland came out from Scotland to join him on the homestead. She was the widow of his deceased brother, the mother of four small children.

In 1881, the Marquis of Lorne and his Consort, Princess Louise, made a trip by buckboard through the North West, and later, in a speech at Montreal, he referred to the Red Deer District as "God's country". Perhaps that accounts for the fact that early settlers hauled

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their outfits past the fertile fields of the south to homestead in this District. They came, some by covered wagon, or Red River cart, some by slow moving ox teams, some by stage or buckboard, others again on horseback or on foot. Dan Dobbler and his wife came in the summer of 1885, arriving at the Gaetz home by ox team late one evening. They settled on Section 10, east of town, on land known later as "The Spruces". They toured the West by ox team as early as 1882, coming from Ontario around by the American side. When they reached a point about where Moose Jaw now stands, their oxen were so footsore that they were obliged to stop and tan a hide and make moccasins for them before they could go further. Evidently they came as far as the Red Deer District, for they made plans to return to the district later. The Dobblers were good, substantial settlers not afraid of hard work. In the 90's they sold out and moved back to Ontario.

In the early fall of 1885, John J. Gaetz with his mother, the widow of Rev. Thos. Gaetz (brother of Dr. Gaetz) took up homesteads and pre-emptions in the Balmoral district, the first to take up land there. In 1905, John Gaetz married Grace Elder, daughter of Dr. Elder, a veterinary doctor who had opened a practice in Red Deer in 1905. They made their home on the homestead until the death of Mr. Gaetz in 1937. John Gaetz took an active interest in the affairs of the community, and was widely known throughout the district and the province. Himself a university graduate, he was particularly interested in educational matters. He was one of the organizers of the Agricultural Society, and was the first secretary, a position which he held for twenty-five years. He was keenly interested in the progress of the Methodist Church, later the United Church, a staunch Liberal, and served as member of the Alberta Legislature from 1918-1921.

Following the Rebellion of 1885, John Halgren and Tom Hodgson homesteaded in the Balmoral District alongside each other. Mr. Halgren resided on his homestead until his death in recent years. Tom Hodgson helped survey the Red Deer District in 1883. After proving up on his homestead, he took a trip to England, returning to Red Deer in 1901, where he made his home until his death a few years ago. He became known as one of the best gardeners in Red Deer, and many of the city's beauty spots stand as a memorial to his artistic ability and faithful work as a horticulturist.

In October, 1885, Mrs. Chris. White with her infant son came to the Horn Hill District to join her father, Wm. Richards, on the farm, her husband coming up the following January. Mrs. White was met at Calgary by her father, and they made the trip from Calgary to the homestead in a Red River cart. They reached the Red Deer Crossing at night, and as there was no accommodation at the Stopping House for a woman and baby, they were made comfortable for the night at the police barracks, Fort Normandeau. Mrs. White jokingly told her friends that that was the nearest she ever came to being in the lock-up. When Mr. White arrived, they took up a homestead in the Clearview District. The first spring on the homestead they put up a shack, got quite a good patch of ground broken, put in a garden and ten acres of oats, about the same of barley and a field of peas. Their crop yielded a bountiful harvest, Mr. White cutting it with a scythe while Mrs. White gathered it into bundles and tied it with oat straw. Before the grain was stored in the barn where they expected to thresh it with a flail, a prairie fire swept through the country, destroying all their crop, as well as the wild hay they had put up. That winter Mr.

White was obliged to go to Calgary and work at his trade as a carpenter in order to keep the home fires burning.

Mrs. White's first neighbour was a half-breed woman, named Cook, who taught Mrs. White how and when to use wild duck eggs, and to make-do with many of the make-shifts of pioneer life. Mrs. White in return taught Mrs. Cook how to crochet, an art in which she excelled.

During the summer of 1885, the little log shack at the Crossing which had housed the Stewart family during the previous winter, had an entirely different class of tenants. Three professional gamblers from the American side took up night quarters at the shack for the summer months. Every night, just at dusk, they would arrive at the shack in evening dress suits and high silk hats, their white shirt fronts gleaming in the darkness. From the top of each high top patent leather riding boot, protruded a wicked-looking revolver. The night would be spent in gambling with the freighters, passing traders, men coming in with money to invest, or with anyone with money and a mind to take chances. Early in the morning, with their money in their pockets, they would mount their horses and quietly steal away up the river, where they evidently had a hide-out.

Chas. and Arthur Reid came to the District in 1885 and settled on what is now the golf course. Until recent years, their old shack was still standing. Ted and George Wilkins, with their mother and sister, came out from England a little later and took over this land.

In the summer of 1885, Dr. Gaetz located a portable saw-mill a mile down the river. It was a great convenience to settlers enabling them to get a better grade of lumber for finishing their log houses.

After Bob McClelland married, he kept a Stopping House at the Red Deer Crossing, and for the benefit of the younger generation, a brief description of the Stopping Houses along the trail of the Red River carts might be of interest. Although the accommodation was most crude, it was a welcome haven on the lone trail, offering shelter from the elements and an opportunity to talk over the experiences of the day. What was lacking in comforts, was made up in hospitality, and a warm welcome always awaited the man of the trail, regardless of creed or color. Most of the Stopping Houses were run by men. With perhaps no previous experience in the culinary arts, he soon learned to make a tasty bannock or a light flap-jack, which, with the addition of boiled beans, sow-belly and tea, or coffee made from green coffee beans roasted and ground, was served for the modest sum of fifty cents. The new-comer was invited to "hang your hat behind the door and set in".

When candles were lighted, some still lingered over a friendly game of cards, while others gathered their blankets which all frequenters of the trail carried, looked for a vacant spot on the floor and "rolled in". Experienced travellers learned to select a spot where there was the least knots to contend with. Men and women shared the same accommodation. About six wooden bunks, one above the other, and three on each side of the room were fastened to the wall and filled with hay. These were quickly pre-empted by first comers, who chose their bunk and placed their blanket roll there which marked it as reserved.

If perchance you were an early riser or wished to "hit the trail" at an early hour, you made your morning preparations quietly, and picked your steps among the weary sleepers on the floor. Experienced travellers enjoyed more privacy by carrying their own tents as well as blankets, enjoying a meal, and perhaps a game of cards with the other travellers.

The spring and summer of 1886 saw other settlers arrive in the district. Everett Martin homesteaded across from where the Springvale church was later built. That spring, Isaac, brother of Dr. Gaetz, homesteaded and pre-empted the north half of 17, or the south part of Red Deer. The log house which he built on his homestead was the second house built in what is now Red Deer, and is the oldest house standing in Red Deer today. It is a log house, camouflaged, standing back from the street, west of Gaetz avenue south, and south of Waskasoo Creek. Isaac Gaetz and his wife had no children, but they were known throughout the district as Uncle Isaac and Aunt Belle. They were kindly, hospitable people, taking a keen interest in the building of the first Methodist Church in Red Deer. Mrs. Gaetz died in October, 1893, and Isaac Gaetz in November of that year. They were the first to be buried in the Red Deer cemetery. No definite place had been set aside for a cemetery, but, that fall, John J. Gaetz donated a portion of his land to the Methodist church to be used for that purpose. In 1907 the church deeded the land to the city, and since that time it has been greatly enlarged and improved.

Heck and Beau Gaetz, nephews of Dr. Gaetz came to the district in 1886, Heck homesteading south east of Red Deer in the Clearview District, and Beau in the Waskasoo District, later taking up ranching about twenty-five miles down the river. Beau was an adventuresome chap, and at the time of the Klondike Rush of 1898, with a companion named Brooks, he left Edmonton with an outfit in an endeavor to reach the gold fields by the overland route. Finding their pathway blocked by impossible barriers, they were obliged to turn back. As they had their prospecting outfit and provisions, they decided to see what this north country had to offer, and for a long time they made their way through this unknown country where no white man had ventured. At last, they took sick with scurvy and snow-blindness, and were found by the Indians sick and blind and almost out of provisions, wandering helplessly around. They were taken to the Indian camp, nursed back to health and given enough provisions to see them back to civilization. Three years from the time they had left, they arrived back in Edmonton, long after they had been given up as dead. Beau Gaetz died from an accident in 1922.

In the spring of 1886, Mr. Vrooman, a student Missionary from the Methodist church, came to the Red Deer District, taking up quarters in the old MacPherson shack by the river. He was the first resident minister of any denomination in the district, his field extending from Calgary to Edmonton, and east and west to the border. He held services in the homes and sometimes at the Fort. After the school house was built services were held there. After two years in the district, he was succeeded by Mr. Dickenson, an accomplished musician, who taught music in addition to his pastoral work.

In the late summer of 1886, Dr. Gaetz journeyed to Ottawa to lay before the Government the possibilities of the western country and the needs of the people. He took with him nine samples of grain, and interested Sir John Carling, Minister of Agriculture, with his description of the great resources of the West. He showed some oats, raised on his Red Deer farm, weighing fifty-three pounds to the bushel, and completely swamped samples which had been brought over from Scotland as a standard for Canadian wheat. He also gave valuable evidence before the committee on agriculture. Members of the Gaetz family still recall the tedious evenings spent in hand-picking the grain, under the watchful eyes of their father, in order to make up those outstanding samples.

An important step was taken in the fall of 1886 with the formation of the school district. It was known as "the Red Deer Central Protestant Public School District, No. 104, of the North West Territories." The log school house, built by volunteer labor stood very close to the river bank, half way between the Crossing and Dr. Gaetz's homestead buildings, just north west of where the Cronquist house stands today. It was built there to accommodate the only two families in the district, five of the pupils coming from the Gaetz home and two from the McClelland family, making a school of seven pupils. This was one of the earliest schools in Alberta, the first Government-controlled school was established in Edmonton in 1884, followed the same year by one in Calgary. Macleod, Lethbridge and Medicine Hat had schools in 1885, then followed the Red Deer Crossing School in 1886.

Wilbert (G. W.) Smith came out from Nova Scotia to take charge of the school, which opened late in October. Dr. Gaetz, Bill Kemp and Wilburt Smith made up the first school board. After teaching a couple of years, Wilbert Smith settled on his farm at Waskasoo S.D., where he had taken up a homestead and pre-emption. He married Carrie, eldest daughter of Dr. Gaetz.

Following Wilbert Smith, Mrs. Sutherland, a widow with children taught at the Crossing School for two years, when she was succeeded by Margaret Duncan, who continued to teach the Crossing School until it was moved to new quarters at Red Deer. The house on Ray Gaetz's homestead, standing just west of the school, was used as a teacherage. The school population did not grow rapidly in the early days, for most of the people coming in were bachelors or young people now just starting. After the

Crossing school had been established for some time, some of the Stewart children attended. Mrs. Stewart had been a teacher and taught the children at home during their younger days. When the Joseph Cole family settled in the Springvale District in 1890, the children attended school at the Crossing. The Martin family moved to Ridgewood in 1890, and Lizzie Martin (Mrs. Wm. Reay) remained with the teacher at the teacherage and attended the Crossing school.

After the school house was built Mr. Vrooman held services there and everyone, even the bachelors, attended. No other gatherings were held in the community, and the settlers looked forward to the services to break the monotony of their lonely days. Dan Dobbler and his wife were regular attendants, their wagon hitched to a rather mis-mated team, an ox and a tall gangling horse. The Gaetz twins, Jim and Fred, then lads about ten, had many a heated argument as to which would beat in a race, the swift moving horse, or the ox with his superior strength and staying powers. At last the argument became so heated that it resulted in a bet, and it seemed the only way to settle the question was to put on a demonstration. The trail from the Crossing came down the Peterson Hill, in front of the Ben Murray place, and it was very steep and rough with heavy brush on both sides. The boys hurried out from church after service and hid in the bushes, part way down the hill. As the Dobbler team came over the brink of the hill they jumped from the bushes and scared them so that they started to run away. Mr. Dobbler headed the team into the bushes where the wagon upset. Fortunately, no one was hurt; but the boys were unable to decide which won the race, because it was too short. Unfortunately for them, their father came over the hill just behind the Dobblers, and he believed in the old adage "spare the rod and spoil the child" and acted accordingly.

In the summer of 1887, Jas. Buchanan, a Presbyterian student missionary, recently out from England, came to the Crossing and remained for a short time holding services at the school. Beginning a year later, a priest of the Catholic Faith and Bishop Pinkham, Anglican, made yearly visits to the Crossing, baptizing or performing marriages for anyone of their faith.

Following the Rebellion, the Indians resumed their former friendly relations with the settlers. The Fort at the Crossing continued as headquarters for a detachment of Police who patroled the district, visiting new settlers and maintaining law and order. Fort Normandeau became somewhat of a social center, dances being held there.

It might be well to record here, for the benefit of younger readers, Ray Gaetz's account of his methods of bartering with the Indians, as told by him at one of the Old Timers' gatherings. As Ray had a special gift for such tales, the writer will repeat the story as it was told by him.

"The winter nights were very still, no friendly dogs to bark or children to exchange banter: nothing to break the utter silence except an occasional coyote howl, the snapping of a twig or the cracking of the ice which resounded in the quiet stillness like a pistol shot. Perhaps I would look across the ice at night time, and see a number of Indian riders, twenty or more, Indian men and boys, Crees, Stoneys or Sarcees, coming to trade their catch of furs. The Stoneys always arrived at night, because it was their custom to leave their women and children a day's march from the Trading Post. When I saw them coming, I would hastily pile the heater full of wood, we didn't burn coal then, and put the kettle on to boil. The

Indians would ride quietly to the Post, hang their sacks of furs on the wall outside, unsaddle their horses and take them down to a sheltered spot by the river and then, as quietly as ghosts, file into the store, the leader first.

"When they entered, the leader would shake hands in a very stately manner, and each Indian, man and boy, would follow suit, lining themselves up against the wall in turn, after each had shaken hands, I would invite them to sit down, and they would all sit on the floor around the stove, while I got supper for them. Custom demanded that I give each one, even boys of ten, a plug of tobacco. When this formality was attended to, I proceeded to get supper. Great slabs of rattle-snake bacon were brought forth and sliced thickly. When the bacon was sizzling hot and the tea made, I spread gunny sacks on the floor for a table cloth and invited my guests to a supper of fried bacon, hardtack and tea. I kept plenty of plates and cups on hand. The leader sat down first, on the floor where supper was spread, then the others followed. Everything provided always disappeared, for anything they could not eat was rolled in the corner of their blanket. Etiquette demanded that they leave nothing on their plates, for this was considered a slight to the host, indicating that he was not a good cook.

"After the meal, I cleared away the table and joined the Indians in their smoke. I never got any pleasure from smoking a pipe, but etiquette demanded that I join them. Nothing would be said of the price of furs for some time, and it was not considered good business for the Indian to appear overly anxious about the furs. The leader would do all the talking. He would ask about different people, their horses and dogs. 'Did you see . . . and did his horse die?' After a time the leader would send a boy out to bring in a sack of furs. The bag would lay on the floor near the leader, who would ignore it for some time. I would saunter up and down the floor past the bag, but take no notice of it. Finally, the leader would open the bag and say, 'I brung some furs to trade' I would appear indifferent. Then he would again tell me he had furs to trade, and he would empty the bag on the floor and ask what I would give for them. I would state a price, perhaps thirty pounds. Since the Hudson's Bay Company continued to trade with the Indians in English money, all other traders had to do the same. When the price was stated, the leader would think for a minute and then say, 'alright'. Later, the other sacks were brought in, and there was no further discussion about the prices, for the price set for one sack answered for all.

"After the furs were disposed of, sometimes the Indians would start making their purchases; but more often they were weary and would at once roll in their brankets around the stove, while I occupied a small room in the back of the store for the night.

"Very early the next morning, in answer to a rap on my door, I would get up and get the Indians their breakfast, consisting of the same fare as the supper the previous night. Then they would decide what they would buy with the money from the furs, and in this the boys would take part. The Indians were very fond of bright ribbons, which they used for their long braids, and one hundred dollars was often invested in ribbons as a start. I soon learned that it was wise for me, early in the bargaining, to suggest staple things such as tea, tobacco, flour and ammunition. Otherwise, they would spend the whole amount in things that met their fancy. Then I would say, 'How about flour?' They would answer, 'I wana-kist' (forgot), in that case I would have to wait for my pay for these things till the next catch of furs. After the trading was finished, the Indians went out to saddle their ponies. They then came back to the store, and the Chief would shake hands and bid me good-bye in a dignified manner, and every other Indian and boy would do the same. They would then mount their ponies and ride away as silently as they had come. Four or five such trips were made during the winter."

By his natural courtesy, his honest and straight-forward dealings, Ray soon won the friendship of the Indians who frequented the district. There was not, at any time, an Indian settlement in the Red Deer district. At Bear's Hills, where the Missionary, H. B. Glass, had been stationed since 1880, there was an Indian reserve and quite a settlement of Indians under Chiefs Bobtail, Ermine Skin and Coyote, and once a year when the Indian agent, Mr. Lucas, paid treaty money, the Hudson's Bay Company moved down a portion of their wares from Edmonton and pitched their tents for a few days trading. At one time Ray Gaetz decided to try his luck along with the big company. His tent looked like a small dot on the prairie compared to the huge tents of the big company and he expected very meagre trade with such overwhelming competition.

The Indians were very fond of horse racing and very proud of their horses, and the first evening they challenged Ray to a race. He had with him his favorite horse, Tilly, which he knew could outstrip any of the Indian ponies. In the first race, he held his horse in so as not to embarrass the riders too much, and he came out just a short distance ahead. Again they tried with another horse, and Ray held his horse in with the same result. The Indians then hunted up another horse which they were sure would come out first, but again they were beaten by a very small margin. They asked if he would race again in the morning, and he consented.

In the meantime, the Indians scouted around and found the best horse in the outfit. They all gathered for the morning's race, for the fame of Ray's horse had got around. This time, Ray let his horse go, and it easily won out. The Indians realized then, that Ray had been holding his horse in so as not to humiliate them, and they were deeply grateful. They showed their appreciation by patronizing his tent, and before night he had sold everything he brought with him. The Indians no longer called him "Little Trader". This was the spirit that characterized Ray's dealings with White man and Red.

* * * * *

In March, 1887, Tom Gaetz, then a young lad of fifteen, with Jim Smith, who was a brother of Wilbert Smith, arrived at Calgary which was still a village of tar-paper shacks. Tom was the son of Reverend Joseph Gaetz and a nephew of Dr. Gaetz. In November, 1886, a bad fire had swept through Calgary and in a few hours the main portion of the business section was burned to the ground. The winter of 1886-87 was very cold in Alberta, with a great depth of snow. The boys had come from Nova Scotia where spring comes early and they were not prepared for such cold weather. They were unable to find lodgings in Calgary for the night, and were obliged to sleep in a calf pen. By morning, when they crawled from their uncomfortable quarters they were almost frozen, but were cheered when a man, with true western hospitality, called from his doorway and said, "Come in and eat".

However, on March 29th, the lads reached Red Deer safely. Jim Smith homesteaded in the Waskasoo S. D., where he remained until he moved to the Coast twenty years later. Tom Gaetz joined his brother, Beau, on his homestead at Waskasoo until he was old enough to file on land for himself, when he took up a homestead in the Penhold district (now the Douglas farm). However, the wide open spaces still beckoned him, and before he had been on the homestead long he went down the river about twenty-five miles with his brother Beau, taking up a homestead and pre-emption there. On New Year's Day, 1896, he married Emily (Dotty) Parry, and in the spring of that year they moved to Red Deer where Tom Gaetz clerked for a time in Ray Gaetz's store before going into business for himself.

In the summer of 1887 Dr. Gaetz journeyed to England to attend the celebration of Queen Victoria's Jubilee. In the summer of 1888 "responsible government" was granted the Territories, and the Red Deer district was represented by Robt. G. Brett. Joe Smith came that year to the Waskasoo district, and the Robt. McDuffy family to Balmoral.

In the spring of 1889, Mr. and Mrs. Wm. Cassels arrived from Scotland to make their home, for a time on the golf course property before taking up a homestead in Springvale. Mrs. Cassels was a naturalist of some note, and her lectures on birds have been of lasting value to the younger generation. In 1900, Mr. and Mrs. Cassels came to make their home in Red Deer where Mrs. Cassels passed away in 1939 and Mr. Cassels a year later. Mr. Cassels was keenly interested in the Old Timers' Association.

In 1889, Tom Ellis joined the police force at the Old Crossing and in 1893 he married Miss Pennington, whose folks had homesteaded and opened a Stopping House north of Penhold, in 1889. At this time, 1889, Jim Dawson who had joined the North West Mounted Police in 1882 came to take up his duties at the Fort. He had been all through the Rebellion of 1885, had taken part in five active engagements with the Indians and had some stirring tales to tell of those troublesome times. After the Rebellion was quelled, he was detailed to act as guard over the eight Indians who had been sentenced to pay the supreme penalty for their crime. He said that the Indians went to the gallows unflinchingly, the only request being made by Little Smokey, who asked that he might be allowed to wear his moccassins, "For," he said, "the sand was very hot in the Happy Hunting Ground."

Mr. and Mrs. James Youmans, who came to Alberta as missionaries in 1880 and who settled in Red Deer in 1903, had a very harrowing experience during the Rebellion. When word of the Rebellion reached their Mission home which was at White Fish Lake, it was too late to try to make their way to the Fort at Edmonton. The Indians in this district were very hostile and several skirmishes took place. Mr. and Mrs. Youmans stole quietly from their home in the darkness of the early morning, and for three weeks they were fugitives in the woods, with little to eat except a slab of bacon and a shoulder of pork which they had taken with them. At last some friendly Indians found them and guided them back to Fort Victoria (now called Pakan).

In the spring of 1889, John Burch bought the Trading Post from Jas. Healey and brought out his wife and daughter, Annie, and son, Reg., who was killed in the First Great War. They were kindly, hospitable people, and their home soon became the social center of the community. Parties and dances were held in their big dining-room as well as Anglican church services when a travelling bishop happened along. That year Sage Bannerman brought his wife and family to the homestead north of the Crossing, and three years later a daughter of the house married George Beatty, who built a frame house on his homestead for his bride.

It was in the late summer of 1889 that a grizzly bear was shot on the homestead of Wilbert Smith, in the Waskasoo district. The cow failed to turn up for milking on morning, and the reason was quite apparent when tracks of a grizzly bear were found nearby. Men quickly gathered with rifles to corner the bear before he had time to get away. Besides Wilbert Smith there were his brothers, Joe and Jim, who had homesteads close by, John Burch, Tom Ellis and perhaps others, all young men except Burch who was an experienced big game hunter. It was Tom Ellis who first sighted the bear, which had downed his prey in a small draw on the farm, and after eating his fill, had dropped down beside the carcass of the cow and was having a nap, when Ellis stepped through the bushes and saw him. He stepped back from the bushes, and in his excitement shouted "here he is" to the men who were close behind, and bruin was asleep no longer, but up on his haunches, ready for battle. All the young men had a shot at bruin, or in his direction; but it was John Burch, who, in his quiet, unhurried way, stepped through the bushes and sent home the telling shot. Mrs. G. W. Smith still has the hide which her husband had made into a rug for her.

Red Deer has another bear story, that old-timers delight to talk about. It was after the railway came in that a small black cub bear lost his bearings and was found wandering about the north part of town. Several dogs gave chase and the cub sought safety in a tree, about where the Salvation

Army barracks stand today. From this vantage point he looked down on his enemies, secure in the knowledge that dogs could not climb trees. However, he was not to enjoy his safety long, for a crowd quickly gathered, and Beau Gaetz, in true cowboy style, roped the little fellow. In spite of his protests, he was taken to Frank McBride's store and put on display in the store window. However, he did not prove a particularly tractable pet, and it became necessary to send him to the happy hunting ground.

In the fall of 1889, Hal Gaetz went to Calgary and became an apprentice in McLean's drug store, making the first break in the family of eleven children. Finding the need for more accommodation for his growing family, in the spring of 1890, Dr. Gaetz built a large frame house on his homestead from lumber sawn at his mill, the first frame house this side of Calgary. It stands today, at the east end of the traffic bridge, the property of Mrs. G. W. Smith, eldest daughter of the Gaetz family.

In the spring of 1890, Mrs. E. C. McLeod, sister of G. W. Smith, a young widow with three small children came to make her home at Red Deer, and shortly after built her house, which still stands on the corner of Second Avenue South and First Avenue East. She was a woman of rare courage, and no history of Red Deer would be complete without mention of her. Like her brothers, she was keenly interested in the welfare of the Methodist Church, and although life was not easy for her, when the Church had need of her she always had time to lend a helping hand.

The spring of 1890 saw a number of practical farmers come to the district bringing families with them. The Coles, Bawtinheimers and Brisbanes came to the Springvale district and the Trimbles to the Clearview district. These families were of real assistance, taking an active part in building up their communities. Mr. Cole was a practical farmer, greatly interested in advanced farming methods. He gave valuable aid to the agricultural society and horticultural society in the beginning when the going was hard. He and Mrs. Cole were keenly interested in the Methodist Church, and many a mission student found their home a haven of hospitality on their lonely and far-flung field. These farmers have all passed away, Mrs. Cole, the oldest resident of Red Deer, passed away in October, 1943, after celebrating her ninety-fifth birthday. One daughter, Mina Cole, is doing her duty to advance the cause of education as a school teacher.

Mr. Wm. Piper homesteaded in the Balmoral district in 1890, and two years later he went back to Ontario and brought out a colony of thirty settlers. A few of these took up homesteads in the Balmoral district, but the majority of them settled in a colony near Edmonton, where they, or their relatives still reside.

In October, 1890, Wm. Springbett came to the Red Deer Crossing and opened up a blacksmith shop in the MacPherson shack near the river, the shack that had been a trader's stopping place, a settler's winter home, a gambling den, a Methodist parsonage and, with the coming of Wm. Springbett, a blacksmith shop. The settlers had felt very keenly the need of such a shop and Mr. Springbett was made most welcome. He is still in the blacksmith business, and giving the same honest workmanship as he did back in the nineties.

Walt MacDonald was one of the characters of the early days of the district, and there was no happening on which he could not hang a tale. Like so many of the early stories of the West, perhaps it was a true story and perhaps it wasn't, but it was always a good story. With true philosophy he one time remarked, that when he first came to the district all the settlers lived in shacks, and he was welcome wherever he went. As the settlers prospered, their houses became bigger, and he said he noticed that his welcome was not quite so warm.

After the railway reached Calgary in August, 1883, the settlers began to agitate for a line north. In the winter of 1890, when MacKenzie and Mann applied to the government for money and land grants to finance this proposed railway, Dr. Gaetz was called to Ottawa to bear testimony as to the fertility of the soil and the richness of the country the proposed railway would traverse. The first sod of the Calgary and Edmonton Railway was turned in April, 1890.

Work on the grade proceeded rapidly through the summer of 1890, and as the work progressed there was much speculation as to where the railway would cross the Red Deer river. Naturally the settlers at the Crossing thought the railway would follow the trail of the Red River carts and make the same crossing. For years back traders, freighters and land seekers had made their stop at this beautiful sheltered spot, swapping stories of the trail around their camp fires. It had already the nucleus of a settlement, and in anticipation of things to come, the Crossing flat was surveyed into town lots and fortunes were amassed in dreams.

Three preliminary surveys of the river were made, one at the Red Deer Crossing, one at the present bridge site, and one at Balmoral, about where the Northey property stands. When it was learned that the Balmoral site was favored by the contractors, the line to pass east of the Red Deer valley, a meeting with the contractors, Mackenzie and Mann, was called at the home of Dr. Gaetz, who was delighted to act in the interest of the settlers. The Gaetz family pooled their interests and Dr. Gaetz, his son, Hal, and brother, Isaac, offered the contractors one half their holdings, which consisted of 1,200 acres, as an inducement to choose the present town site. The extra land offer did the trick. Otherwise, the town would have been located on the Balmoral site.

During the building of the grade through the summer of 1890, and the bridge the following winter, settlers did a thriving business supplying contractors with oats, potatoes, meat, butter and other produce. A small log shack, ten by twelve feet, was built on the south-west corner of Gaetz Avenue and Ross Street in the late summer of 1890, and a man named Stevenson opened up a small store, for the purpose of selling to the workers on the grade and the bridge gang.

After the rails were laid, early in March, 1891, construction trains came in carrying freight and passengers. There was no accommodation for passengers, but they rode in the freight cars and if they found a box to sit on, that was all to the good. The first construction train brought new settlers. Dan McKinnon to the Clearview district, his wife and children coming a few months later. Mr. and Mrs. John Carswell also came up on that first train, to settle in the Horn Hill district where they located a homestead a year previously. These construction trains had no time schedule, they left Calgary when material was needed on the construction or when there was sufficient freight to warrant a trip.

As soon as the location of the new town site was selected, settlers at the Crossing realized that they were misplaced, and lost no time in building at the new townsite. Early in May, before regular train service was established, the business men at the Crossing, Ray Gaetz, John Burch and Wm. Springbett, moved on the same day to the new location. The ferry at the Crossing continued to operate during the summer of 1891, for there was no

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traffic bridge over the river, and as there was only one train a week, some settlers still came in by wagon. The Bannerman family remained on the homestead north of the Crossing for some years. In 1892, Bill Kemp moved to Innisfail and went into the livery business. Jim Beatty, who remained a bachelor, went back to Ontario where he spent his later years. George Beatty moved to Red Deer in the late nineties and took over the Alberta Hotel. He passed away around 1907. Bob McClelland and family remained on the homestead for a number of years, keeping the odd stopper who chanced along. In 1894 he served as government land guide. Shortly after that date they moved north, where they lived to a good old age. The daughter married and makes her home in Winnipeg, and the sons are at Saskatoon, where they have given a good account of themselves. The police remained at the Crossing until freeze-up, keeping an eye on rum-runners and traffc coming through by this route.

Thus ended the history of the Red Deer Crossing, henceforth to be known as the "Old Red Deer Crossing", like a thing discarded and thrown aside. Not so to Old Timers, however, for to them it is a hallowed spot, rich in precious memories. Like a piece of rare old lace, it has grown dearer with the passing of the years. It had its heyday, its visions, its dreams, and now, its memories.

CHAPTER V

Districts of Red Deer

"All have a share in the beauty,
All have a part in the plan;
What does it matter what duty,
Falls to the lot of man.
Someone has blended the plaster,
Someone has carried the stone;
Neither the man nor the Master
Ever has builded alone.
Making a roof for the weather,
Building a house for the King,
Only by working together
Men have accomplished a thing."

BEFORE the advent of the railway, when settlers had to make the long trek from Calgary bringing all their worldly possessions with them, it was to be expected that the country to the south would get most of the early settlers. After the Stewarts settled at Penhold in 1884, Ebb Green and his family came in 1886, and the families of Thos. Green and E. Reeves in 1887. Others came in 1888, the Harbisons, Whitesides, Faudreys, Kirkpatricks, Turners and Jim Lutley and Harry Saturley. In 1889 came Bill Douglas, Tom Threlfall and the Penningtons, the Penningtons and Threlfalls opening up a stopping house. The village of Penhold is located on the homestead of George Fleming, who settled there in 1890. He was the first post master and kept the first store. Others coming that year were the Logans, Smiths, Taylors and McReas. Within a year, many others followed—the Fields, Hendersons, Kennings and the Robt. Douglas family. The Doans, Johnsons and Hugh McDougalls came about two years later. When Mr. John Stewart died in 1904 the family moved to Penhold, the brothers, Norman and Tom, opening up a retail implement, lumber and hardware business. From a small beginning, by honest and straight-forward dealings, the business has grown and expanded until Stewart Brothers are known throughout the Red Deer district, with implement and lumber warehouses in Red Deer as well as in Penhold.

When the railway came in the spring of 1891, the Penhold district was pretty well settled up. Since the beginning of the Second Great War, with the location of the airport just north of Penhold, the village has doubled in size. It is a clean, attractive village, with a good surrounding farm district and a fine class of settlers, mostly from Ontario.

The Horn Hill district, east of Penhold, got its quota of early settlers, too. In 1890, James Speakman, a lay minister of the Methodist Church, settled in the district. He was an educated man, speaking six different languages fluently. He was particularly interested in the Farmers' Movement, and drafted the Constitution for the first United Farmers' Association of Alberta. He served as President of that organization, and died in office in 1916. His son, Alfred Speakman, represented the Federal Riding of Red Deer at Ottawa from 1924-1935, and at the time of his death was a representative of the Provincial Riding of Red Deer.

John, Edward and James Carswell looked over the Horn Hill district in 1890, chose their homesteads and returned the following March to settle on the land of their choice.

Edwin Carswell was deeply interested in the co-operative movement and in 1908 started the first Co-operative Association for the marketing of live stock in Alberta. He also took a leading part in the U.F.A. movement. In 1907, John Carswell moved to Red Deer and bought out the *Red Deer News,* which had been started by G. A. Love a few years earlier. In 1926 the *News* merged with the *Red Deer Advocate.* In 1910 Mr. Carswell purchased the Alford Block, which became known as the *News* Block, now the Maggiora Block. Mr. Carswell was a life-long conservative and for some years a police magistrate. He took a leading part in public affairs until his death.

As has already been mentioned, Wm. Richards was the first settler in the Horn Hill district, taking up land in 1884, his son, John J. Richards, taking up land at the same time. John Richards continued to freight for the I. G. Baker Company from Calgary to Edmonton, spending a few months each year on the homestead until 1890 when he settled on his farm. In 1891 the Leitheads settled in the Horn Hill district, and in 1892 J. J. Richards married a daughter of the family, and together they built up the Woodlands Stock Farm, known for some years for its pure bred Hackney horses and Ayrshire cattle. Wm. Richards died in 1911 at the age of 93 years, and the son, J. J. Richards, passed away in 1930, but Mrs. Richards still resides on the farm with her son, where she came as a bride in 1892. Another son farms close by.

Others came to the Horn Hill district that year of 1891, the Parkers, Domoneys and the Thomas Wells families, and in the next year or so Tim Parcels, Tom Day, and R. Maddox came in. The Oldfords and Pyes came from Newfoundland in 1892, and the Bjorkelands came to the district in 1904.

A good number of rural districts are named from some feature of the surrounding country, and there is an interesting story as to how Horn Hill got its name. When the first settlers arrived there, the high hill which centers the district was topped by a huge pile of horns—elk, deer, moose and other horns. Many of these have been carried away and others have fallen into decay. It was thought that the Indians conducted some sort of a worship service at this point, and that the horns were symbolic of something connected with that worship, known only to the Red Man. At any rate, it is from this pile of horns that the District of Horn Hill takes its name.

East of the Horn Hill district is the Edwell district, and the Neil McPhee family, settling there in 1892, were perhaps the first in that district. The Boarmans, Scotts, McElroys and Comers were early settlers at Edwell.

The coming of the railway to Red Deer made possible settlement and development that otherwise would have been retarded. It brought settlers, and settlers meant schools, churches, bridges, hospitals. Already two families were settled in the Clearview district, the Chris White and Andrew Trimble families when the McKinnons arrived in 1891. Mrs. White was overjoyed to welcome Mrs. McKinnon as a close neighbour and the two women became life-long friends. It was a treat to hear them speak reminiscently on the rare occasion, perhaps at an Old Timers' gathering, or an Institute meeting, when they could be induced to tell some of the highlights of the early days. "Do you remember when you performed an operation on your one hen," prompted Mrs. White. "Do I!" chuckled Mrs. McKinnon. "Why, that was one of the real tragedies of those first years." And so, she launched into her story. "I only had one hen, and when Dan told me that your husband had got one of those Buff Cochin hens from the Cooks for you, I just couldn't rest until I got some of the eggs. I didn't know how it was to be managed, for I knew they didn't want to part with any. I just had one hen, and finally she started to sit, and I told Dan I just had to have those eggs. He took over some oats and managed to get some eggs in exchange, and wasn't I pleased. We watched Biddy so carefully, but finally, when she was almost due to bring out the chicks, calamity knocked at the door. Dan had poisoned oats for the gophers, and had put the pan up on a beam where he was sure nothing could reach it. By this time Biddy was hungry and she was light, too, so she flew up and filled up. She had just descended to her nest, a very sick hen when I found her. I decided it would have to be an emergency operation, without an anaesthetic either. I took those oats out, sewed up the crop, and she finished the job she had set out to do."

"What did you operate with—your husband's razor?" came the query.

"I have never told that," she twinkled, "but let's hear about Mrs. White's hen story."

"Oh, my story is not as thrilling as Mrs. McKinnon's. You see, I had a few hens, but not enough to supply eggs for the family. I used duck eggs in season, but the season was short. I had looked on those Cook hens with envy for some time, but they just wouldn't part with any. They had wanted some carpenter work done, and finally Chris told them he would do the work if they would give him a hen in payment. You see, in those days people didn't use money among neighbours; good thing, too, for we didn't have any. If you did some work you were paid in potatoes, lumber or whatever was on hand. Wasn't Chris proud when he brought home that hen, and I was even prouder. I saved every egg. Finally, we had a hen setting, and Goldie—for that is what the children called her—had laid eleven eggs, when she died on the nest. Well, I wasn't going to be done out of that last egg, so I performed an operation, got the egg and placed it with the other eleven under the setting hen. We felt pretty badly about losing Goldie, but we didn't mind so much when the eggs hatched and we had twelve dandy Buff Cochin chicks."

These two couples who, by their neighbourly kindness and warm hospitality, cheered many a lonely settler coming to the district, have both passed beyond the Great Divide, Mr. White living to the great old age of 94 years.

Mrs. McKinnon had the honor of naming Clearview. Shortly after coming to the homestead she stood on a hilltop and remarked about the fine clear view to be seen from that point. She then suggested Clearview as a name for the district. James Jarvis, Edward and Norman Michener and the Comfort family were also early settlers in the Clearview district.

Willowdale did not get any settlers until 1892, when the Ward family came that spring. A daughter, Constance, served many years as a missionary to China. When war broke out she returned to Canada and is now engaged in Home Missionary work in British Columbia.

Other settlers came in 1892—Bill Shreader, Joe and Jack Wright and Frank Farley, all bachelors. Jack Wright later moved to Springvale and then to Red Deer, remaining for a number of years. After engaging in business at various points, Jack Wright has returned to Red Deer where he and Mrs. Wright are spending the evening years. They celebrated their Golden Wedding Anniversary, February, 1945. In February, 1895, Mr. Wright said he came in from Willowdale to meet the train on which he expected the lady who was to be his wife. Two trains came each week at that time, though later the service was increased to three trains a week. The Station Agent, Phil Pidgeon, didn't know if there was a passenger to get off at Red Deer or not, but said he would find out. The answer came back that there was one passenger to get off at Red Deer. This gives us some idea of the volume of travel at that time.

Around 1904 Joe Wright and Frank Farley moved to Red Deer to engage in busines. Joe Wright later moved to Calgary, where he passed away in recent years. He married the widow of George Beatty. Frank Farley moved to Camrose in 1906 and entered the brokerage business. Mr. Farley has a wonderful fund of old-time stories, which young and old delight to hear. At one time, he said, he was out riding when he came to the shack of a bachelor whom he had not seen for some time, so he thought he would make a friendly call. Settlers were so few and far between that a caller was usually welcomed with open arms; but on this occasion Mr. Farley sensed that he was not over welcome; but he ignored the lack of an invitation and walked in. Unlike most bachelor shacks, this one had an earthen cellar under it, the approach being the usual hatch in the floor. As they sat chatting a slight movement could be heard from the cellar below, and Mr. Farley was most curious about the origin. His friend, however, offered no explanation and seemed most anxious to get rid of his caller. At last, since there seemed no excuse to prolong the conversation and it was quite apparent that no explanation was forthcoming, Mr. Farley asked what was in the cellar. Reluctantly the bachelor admitted that he had had an opportunity to buy a pig a few days before; pigs were very scarce. For some reason the early settlers thought the district not suitable for pigs, and very few had brought pigs in their settler's car. A chance to buy a pig could not be turned down. He had no place to keep it, so had put it in the cellar till a suitable pen could be built.

Although Willowdale did not get any settlers until the nineties, a good number came in during that period. In 1893 several came in, A. H. Cody, the Gummow families Tom and Dick, Alex Morrisons and G. A. Love and family. The Reays, quite a settlement of them, the Hoskins and the Towers came in 1894. The Kendrews and Abbotts came a year or so later. Although not exactly early settlers, the arrival of Rev. D. D. McLennan and family in 1903 was of importance for they had a real bearing on the life of the community. He came under the auspices of the Mission Board of the Presbyterian Church, and under his direction, a community church was built. He died in 1910. Miss Isobel McLennan taught the Willowdale school for sixteen years, while Miss Jennet taught at Edwell. For a number of years they conducted a private boarding school at Willowdale, thus enabling many young people to get a high school education that otherwise would have been denied them.

In addition to the early settlers already coming to the Springvale district, Jim Gummow came in 1891, Elias Code in 1892, and R. Pengelly in 1893. The Corams were also early settlers. In 1903, Rev. Dr. Fry, headmaster of Berkhamsted School in England, established a school in Springvale which he called Berkhamsted Farm, for the purpose of teaching English lads the art of farming as it was carried on in Canada. The farm was first under the management of Mr. Simpson, who was followed by B. Green, and later by Alf. Pointer. The farm did not prove popular, for lads coming out from England preferred to work for some farmer and get their practical experience that way. Two men, who as young lads took farm training at this school, now hold distinctive military titles, Major

General Pearkes, V.C., D.S.O. and Bar; and Major General L. Page, D.S.O. and Bar. In 1904, George F. Root and J. E. Eversole came to the Springvale district, and in 1909 Mr. Eversole took over the Berkhamsted Farm as a private enterprise.

After the very early settlers in the Balmoral district, the Wm. Jenkins and Chas. Cruickshanks families settled there in 1891 and the Scotts a year later, then the McNichols. The Northeys, McCanns, VanSlykes, Sharmans and McConnells, though not such early settlers, have taken an important part in the development of the district.

Pine Lake, since the earliest settlement, has been a ranching country, where good sized herds of cattle are kept. The Brewsters were early settlers there, but moved away while the country was still young, and sons of the family now reside at Banff. Pardoe brothers and Sproat and J. A. Pope came in 1892, and Bert Alford and Reg. Alford in 1893. Harry Riakes, H. F. Lawrence, M. J. Herbert and J. Wyndham came in 1895. These people represented the better class of English settlers. Other English people followed, and to their new homes they brought the customs, the culture and refinement of Old England. Anyone longing for a glimpse of the Old Land, will find just a little bit of England transplanted to this district. According to rumor, a man named Bradley spent the winter of 1852 at Pine Lake, but no records can be found to verify this rumor.

When the first settlers arrived at Pine Lake it was called Ghost Pine Lake; but with the passing of time the word "Ghost" has been deleted and it is known as Pine Lake. North-east of the lake, a bloody battle was once fought between two warring Indian tribes, and when settlers arrived in the district, Indian skulls, battle axes and arrow heads were to be found there. At night the Indians gave the lake a wide berth, for they believed that the moving shadows of the pine trees on the lake in the evening represented the ghosts of the victims of the battle. No Indian would venture near Ghost Pine Lake at night.

Valley Center was not settled at a very early date, the Thos. Brown family, the Purdies, Puzeys and Kaisers were the early settlers there. The Fiskes and the O'Connors were the first settlers in the Hillsdown district, the O'Connors keeping the stopping house and post office. Beyond that, the country for a number of years was known as the "East Country", and the first settlers there were Gaetz brothers, Jim and Fred, who established a ranch in the country later known as Gaetz Valley in 1895. Still further east in the country now known as Ardley, the first settlers came in 1901, the Hamptons, Hartmans, Nels—Stan and Rob, the Johnstons, Eggenbergers, Athertons, and bachelors Belt and Dodge. The Gongawares, Doughtys, Slacks and Chapmans were early settlers in the Great Bend district.

In 1903 the first school in the East country, known as the Mound Lake School, was opened in the district now called Ardley, with the writer as the first teacher. Pupils came from Great Bend, and from the District around Delburne. The nearest post office on that date was at Hillsdown, eighteen miles away. In 1904 a post office called Coal Banks was established in the district, with Nels Hartman as post master.

This district was typical of most of the early districts around Red Deer. "We didn't have much money, but we always had lots of fun." People differed as to nationalities, religion and politics, but come trouble or sickness they were all one. It was this sympathetic understanding of each other's problems, this spirit of give and take, that made life possible for many who otherwise would have given up in discouragement.

It was in the Mound Lake (Ardley) district that the desperado Cashel committed a brutal murder in the winter of 1902. Two elderly men, Belt and Dodge, each lived alone in a desolate country near the river, the latter reputed to be wealthy. Cashel enquired the way to Dodge's shack and by mistake he was directed to the homestead of Belt. He enjoyed the hospitality of the old man for a few days, then watched his chance and shot him in the back, disposing of the body through a hole in the river ice nearby. He must have felt rather disgruntled when he found that all the money the old man had was a fifty dollar gold piece. Cashel was arrested, and after a few daring escapes, paid the supreme penalty for his crime. Belt's body did not turn up until the ice broke up in the spring, and then there was no more mystery, just the hard cruel facts.

Naturally the country north and west of the Red Deer river did not settle up very early. The traffic bridge completed in the spring of 1893, was put out of commission by the high floods in the spring of 1899. From that time until the new bridge was completed in the spring of 1903, settlers had no way of crossing the river except by fording north of the present traffic bridge. In the spring the river was very high from the constant rains, and fording was only possible at certain times of the year. North Red Deer was almost a wilderness until 1905. About that time the Stents and Mr. Ray bought land over there and subdivided it. Lots did not become very popular; but when Mr. Bawtinheimer established his lumber mill on the north side of the river a few houses were built there. Later when this project was taken over by the Great West Lumber Co., North Red Deer experienced quite a boom.

The village was organized in 1911, and a year later the Freytag Tannery was built. There was also that year a Mounted Police barracks, a store and butcher shop. With the closing of the lumber mill, the village experienced a slump. However, since the beginning of the Second Great War and the consequent shortage of houses, North Red Deer has built up considerably.

In the Crossroads district and on to the Blindman, we find the homesteads of Ted and Amos Plumb and A. B. Nash, established in 1890. Crossing the Blindman River towards Blackfalds, the first settler was A. D. Gregson, followed shortly by Percy Gregson, Walter Waghorn, C. T. Daykin, I. N. Burdick, T. Ramage, D. Jamieson, H. Mitchell, J. Shaw, all early settlers, most of them with families. Walter Waghorn kept the first post office at his home, called Waghorn. It was later moved to a small building not far from Blackfalds, and when the railway came through in 1892 the siding was called Blackfalds and the post office took that name.

The Indians had a story explaining how the Blindman River got its name. In the days of long ago, a hunting party of Cree Indians camped on the bank of the river as the ice was going out in the spring. The ground was still covered with snow and the sun was very bright, and many Indians were afflicted with snow blindness. Ever after they spoke of the river as the Blindman.

Early settlers down the Red Deer River were Ike Haynes, for whom Haynes is named, Harry Chapman, John Hockin, Dick Stewart, Ross brothers, and Tom and Beau Gaetz. These early settlers were pretty much all ranchers.

The first settlement was made in the Burnt Lake district in 1890, when John Anderson and S. Grimson settled after spending some time in the Markerville district. Mr. Henry Reinholt settled in the district later that year and spent twelve years on the homestead before moving to Red Deer. In 1893 six new families came in, E. P. Cronquist, who later moved to Red Deer West, P. Peterson, Eric Johanson, C. A. Pearson and J. Reinholt. Mr. Lindholm came a year or so later. These fine settlers were all from Sweden, prepared to do real farming. Others from that country followed, and at quite an early date they had built up a promising settlement. Miss Lizzie Martin, daughter of the pioneer family at Ridgewood, opened the first school at Burnt Lake in 1894. In 1909, T. B. Millar opened a cheese factory in the district, operating it for a good number of years. This was of real assistance to the early farmers.

Since the time the first settlers arrived at Burnt Lake, and as far back as the Indians could remember, the moss around the lake burned with a low smudge, year in and year out—hence the name, Burnt Lake.

This brings us to that beautiful summer resort, Sylvan Lake, known to early settlers as Snake Lake, taken from the Indian name, Kenabik. It was called that on account of the swarms of green garter snakes around its shores, especially at Jarvis Bay. With the coming of settlers and campers, the snakes gradually disappeared and in 1903 the name was officially changed to Sylvan Lake.

Sylvan Lake was not settled at a very early date, owing to the fact that it was so inaccessible. The west country was heavily timbered, and after fording the Red Deer River settlers had to go by Burnt Lake, then by a roundabout route to Sylvan Lake. In 1897 the rainy seasons set in and during spring and summer the only way to reach the Lake was by horseback, and it took a whole day to make the journey from Red Deer.

A. Loiselle and his son, Louis, came up from Michigan in 1899 and made the first settlement at the lake. They brought with them their live stock and a year's provisions, and the first winter on the homestead the horses all died owing to the high altitude. At that time the lake was five feet higher than it is today, and the land stretching away from it in every direction was heavily wooded. The country was just a vast wilderness stretching back from the lake, not a tree cut and nothing to show that man had passed that way before. Mr. Louis Loiselle brought his wife and family with him and homesteaded on the land now known as Third Point. Mr. Loiselle, Sr., homesteaded on the south of the lake, where part of the town and the golf course are now situated. He brought his wife and family out the following spring. The country suited them for they had brought a sawmill with them. They were energetic, resourceful people who moved with the times. In 1902, Mr. Loiselle, Sr., opened a hotel to accommodate settlers coming in, and a year later built an addition and established the first store and post office.

Not until 1901 was Sylvan Lake thought of as a summer resort. That summer the families of G. W. Smith, L. C. Fulmer, G. W. Green and W. Postill camped at the lake. In 1904 the first cottages were built by G. W. Smith, G. W. Green and Mrs. G. Beatty (Mrs. J. E. Wright). From a quiet farming community Sylvan Lake has developed into one of the finest summer resorts in the Province, where people, young and old, gather from all parts to enjoy a summer's outing.

There was a time when real tragedy lurked around the shores of Sylvan Lake. The first settlers had a most difficult time. They were far from market, even if they had anything to sell. Most settlers brought with them their stock, implements and a year's provisions. One settler coming to the lake with eight children, brought very little except his family. They put in a large crop of potatoes on "breaking" that spring and had a splendid yield. The following winter they lived on potatoes and what rabbits they were able to snare. Towards spring, the father left home to work in the Loiselle lumber mill in order to earn money to buy provisions for his family. He was taken ill and managed to reach home. It was soon apparent that he was seriously ill, but it took a day on horseback to get to Red Deer for a doctor and another to return, and they were penniless. In those days, people did without what they could not pay for. The man only lived a few days, and the settlers gathered and made a rude coffin. It had been raining every day for some time and the roads were not passable for anything but a saddle horse, and there was no minister or burying ground nearer than Red Deer. They kept the body in Mr. Loiselle's ice house for a week till the roads would dry, and very early one morning the sad procession started for Red Deer, each settler taking a team and wagon so as to help each other through the mud holes. On the way, something went wrong with the harness of the team that was pulling the coffin, and the driver, a young son of the deceased man, climbed out on the pole of the wagon and the team ran away. The wagon upset, but no one was hurt.

They had hoped to make the trip to Red Deer in a day, but it took two days and by the time they reached the Red Deer River it was almost dark, the rain was falling steadily and there was no bridge across the river which was a raging torrent from the spring rains. They were almost out of provisions, for they had expected to replenish at Red Deer. They were very cold, but they did not try to make a supper fire. They drew their wagons together and spread their blankets underneath on the wet ground. By morning, settlers across the river had learned of their plight, and arrangements were made for getting the body across. This gives just a little idea of some of the hardships of those early days.

The Village of Eckville was named for the first settler, A. E. T. Eckford. J. H. Killick opened the first store and post office in 1905, and the school was opened in 1906. When the railway went through in 1912, Eckville moved to its present site by the station.

Evarts was named for one of the first settlers, Luther Evarts who settled there in 1900. However, he was not the first in the district, for O. Sigurdson, S. Grimson and J. Sveinson settled in the district about 1898. The first settlement in the Condor district was made by Ed. French in 1905, and in the Alhambria district by the Byram family in 1906.

The first settler, a Mr. Ebersoll, arrived at Bentley around 1898, followed a year later by Harry Brownlow, Major McPherson, N. Ross, O. Boode, John Ebeling, A. McKilligan and Mr. Raymond. They seem to have been a progressive lot of settlers, for a school was built in the district at Gull Lake in 1899 and another in 1902, and a post office and church was established in 1901. Bentley was named for an early settler by that name. Bentley had taken the lead in hospital matters, being one of the earliest places in the Red Deer district to establish a fine, up-to-date hospital, which proved a great help to the rural communities of the West country.

W. L. Wylie was the first settler at Benalto, coming there in 1903, followed a few months later by A. Huhala. A year later the Armstrongs came, then the Johannsons. Benalto is well known for its *Stampede* and *Fair*, which was first held in 1915. It is an annual event which has grown in popularity until it has become necessary to make it a two-day fair and stampede, attracting people not only from the surrounding countryside but from more distant parts.

Squatters came to the Leslieville district in 1903, A. R. Thompson, Geo. Bailey and M. D. Case with their families, followed in a short time by Johnny Campbell, Bob Graham and John Reilly, all family men. When the land was thrown open for homesteads in 1906, many others came, cleared the land and built for themselves substantial homes.

Almost every district has some historic spot, some place about which the Old Timers love to tell. Leslieville has "The Last Hill", a place dating back beyond the knowledge or memory of white men. An old Indian trail once ran from Buffalo Lake to the Blindman River, about where the traffic bridge now stands, then west to Rocky Mountain House, passing just south of Leslieville. The Indian trails always followed along the high places, so that they could be on the look-out for enemy tribes, and they made their evening camp on a hilltop for the same reason. When Indians came over this trail to fight or visit with other Indians, or trade furs with the Hudson's Bay Company at Rocky Mountain House, they made their last camp before reaching Rocky on a hill on the Angus Martin farm. This they called the Last Hill, meaning their last camp before the end of their journey. At the foot of the hill is a creek where the Indians tethered their horses in the willows, and on the south side of the hilltop, blackened stones from Indian camp fires are still to be seen. In the very early days all traffic from Fort Benton went to Rocky Mountain House by way of the Last Hill.

The first settlement at Markerville was made in 1888 by twelve families and three single men, who came there from Dakota. The following men, most of them with families, made up the colony: S. J. Bjornson who had come out a few months in advance to locate a suitable place for settlement; O. Olafson, B. Olafson, E. Jonasson, S. Arnason, B. Jonson, B. J. Bardell, J. J. Hunford, G. J. Dalman, J. Jonsson, J. Gudmundson, G. Thorlakson, J. Bjornson, E. Helgason, and J. Einarson. These were Icelandic settlers, and before long they were joined by others from the settlement in North Dakota, among them the famous Icelandic poet, Stephen G. Stephansson. We shall hear more of him later.

These settlers were particularly interested in dairying, and in 1897 H. Jonasson started a small store and cheese factory where Markerville stands today. The following year, J. Benedictson opened up a small store and cheese factory one mile north, and in 1899 thirty-five farmers formed a company to start a creamery, buying out the two cheese factories already established. The Dominion government sent Dan Morkeberg to make the butter, and he did a good job of it too, for Markerville is known over a wide district for its creamery and the butter made there.

This little Icelandic settlement had the real co-operative spirit and worked together for the betterment of the whole community, planning things co-operatively. They were very isolated in the early days, for it was fifteen years after they settled on their homesteads before there was a bridge for them to cross over the Red Deer River.

Markerville is widely known as the home of the Icelandic Poet Stephen G. Stephansson, sometimes called the "Milton of Iceland". Apart from his fame as a poet, he was an outstanding man in community work, agitating for roads, bridges, a school, a post office and a church. He took the lead in co-operative planning and was an outstanding figure in the annals of the district.

Born in Iceland in 1853, he left his homeland at the age of twenty years and located in the United States, where he married before joining the Icelandic colony at Markerville in 1889. As schools were scarce and difficult of access in his boyhood days, he was self-educated, and it was his determination that enabled him to attain a high degree of scholarship. Although loyal to the home of his adoption, like many of his countrymen he was patriotic in his affections for the land of his birth, and took a great pride in its historical traditions. He became an authority on Scandanavian lore, especially in the part relating to his native country.

He was of a retiring nature and a great lover of home. In recognition of his contribution to his country, the Government of Iceland invited him to visit his old home, and in 1917 he availed himself of this invitation, and travelled to Iceland at the expense of that government. He was a guest of the Government of Iceland all summer, visiting all parts of the country, where he was accorded an enthusiastic reception. He also made an extended tour of Canada and the United States, lecturing, speaking and reciting his stirring poems—setting forth the glories of Iceland and the heroes of the past. He was regarded as one of the greatest writers and poets of his country. He wrote five volumes of poems and many manuscripts, all in the Icelandic language. His books of poetry are all entitled, *Andvokur,* meaning "Unable to sleep". Practically all his poetry was written during his sleepless nights. Elsewhere in this book is a copy of one of his poems, translated into English. In translating, of course, the rhythm has been lost, but the beauty of expression remains.

In 1927 he was laid to rest in a family plot on a hill-top overlooking the valley of his people. Messages of condolence were received from the Icelandic government, the leading University of Iceland and the Authors' Association of that country. Icelandic friends in Winnipeg erected a cenotaph to his memory, with the volumes of his poems sealed in the base. It stands today beside his resting place, a fitting tribute to one who was a great man among his people.

THE CLOSING DAY

By STEPHEN G. STEPHANSSON

Translated from the Icelandic by Jakobina Johnson

When sunny hills are draped in velvet shadows
  By Summer Night
And Lady Moon hangs out among the tree-tops
  Her crescent bright;
And when the welcome evening breeze is cooling
  My fevered brow
And all who toil, rejoice that blessed night time
  Approaches now.

When out among the herds the bells are tinkling,
  Now clear, now faint
And in the woods a lonely bird is voicing
  His evening plaint;
And when the breeze with drowsy accent whispers
  Its melody,
And from the brook the joyous voice of children
  Are borne to me.

When fields of grain have caught a gleam of moonlight
  And dark the ground;
A pearl-grey mist has filled to over-flowing
  The dells around:
Some golden stars are peeping forth to brighten
  The eastern wood;
Then I am resting out upon my doorstep,
  In nature's mood.

My heart reflects the rest and sweet rejoicing
  Around, above;
And beauty is the universal language
  And peace, and love;
And all things seem to join in benediction
  And prayers for me;
And at night's loving heart, both earth and heaven
  At rest I see.

And when the last of all my days is over;
  The last page turned;
And what-so-ever shall be deemed in wages
  That I have earned:
In such a mood I hope to be composing
  My sweetest lay;
And then—extend my hand to all the world
  And pass away.

(*The American Scandinavian Review,* July, 1929)

CHAPTER VI

Rocky Mountain House

ROCKY Mountain House, situated on the North Saskatchewan River fifty miles west of Red Deer, is one of the few remaining frontier towns of the West. The name, handed down from the Hudson's Bay Trading Post, is in itself romantic; *Rocky,* from the formation of the nearby river bank; *Mountain,* on account of the beautiful view of the mountains at this point; and *House,* as distinguished from tepee or tent, the usual habitation of the wilds at that time.

The history of Rocky Mountain House dates back further than that of any other place in Alberta, far beyond the memory of the oldest pioneers. Long before the location of Calgary was known to white man, hundreds of miles of trading trails of the West led to Rocky Mountain House Post, which was built before the Hudson's Bay Post at Edmonton.

Peter Pangman, one of Alexander MacKenzie's partners, visited the district now known as Rocky Mountain House in 1790, carving his name and the date on a pine tree, standing very close to the bank of the Clearwater River, about three miles above the "Old Chimneys". This tree, known as Pangman's Pine, served for many years as a landmark for fur traders and frequenters of the trail, until it was destroyed by a forest fire about twenty-five years ago.

Peter Pangman, however, was not the first to visit the vicinity of Rocky Mountain House. The first records we have date back to 1714, when the great-great grandfather of the wife of Hon. John Norquay, one time premier of Manitoba, was killed by Indians and his wife and daughter taken captives. They had come out from England on a trip of adventure, and had come up the Saskatchewan River to the tall timbers around Rocky Mountain House in search of big game. One evening while enjoying a meal around their camp fire they were surprised by Indians, the man murdered and his wife and daughter carried off to the Indian camp. They remained as prisoners for some months, until an Indian maiden, taking pity of them, helped them to escape to the Saskatchewan River, and following the river they made their way to Edmonton and from there managed to get back to civilization. The mother died shortly after from exposure and shock.

In the fall of 1799, that intrepid explorer and surveyor David Thompson arrived at Rocky Mountain House and unfurled the flag of the North West Trading Company to the breeze. Thompson was accompanied by his bride, a fifteen year old half-breed girl, Charlotte Small, the daughter of a trader. She was his constant companion on all his exploring trips, and no doubt on many occasions helped to smooth the way for his dealings with the Indians. Thompson and his wife spent the winter of 1800-1 and 1801-2 at Rocky Mountain House. Since trade in furs was only carried on during winter, the Post was abandoned during the summer months. In 1802 Thompson was joined at Rocky Mountain House by John MacDonald of Garth, and his men who had been sent out by the Company and had spent six years making the trip from England to Rocky Mountain House. Since the district where Thompson had already established a trading post teemed with fur-bearing animals, they decided that no better place could be found to establish a trading post, and they made plans to build a substantial fort in the district. As the whole of the river flat, now cultivated land, abounded with heavy timber, logs were soon cut down and got ready.

The original stockade or fort was sixteen feet high, built of logs set on end and sharpened at the top, bound together with willow withes. Each of the four walls was one hundred twenty feet in length, the enclosure entered by an eight foot gateway facing the river. Inside the stockade, around the entire wall, a walk three feet wide and twelve feet from the ground was built, where a lookout was kept posted for the purpose of defense. The Post was the dividing line for the Blackfoot country on the south, the Stonies on the west, the Crees on the north, and the Pigeons on the east.

Inside the Fort the buildings were put up, a store building forty by sixty feet standing in the center of the enclosure, the house of the Factor, a large building for the staff, and several smaller buildings for freighters and their families.

The roofs of the larger buildings were made of two tiers of logs, split and hollowed, the first tier laid with the hollow side up and the next tier with hollow side down overlapping the first tier. The buildings were heated by open fireplaces and all cooking done over the fireplaces, so they were very substantially built. The fireplaces and chimneys were built of flat stone from the river nearby, put together with river clay. Sometimes two fireplaces were built back to back, so as to serve two rooms, one chimney answering for both. The Fort when completed was called *Rocky Mountain House.*

The district around the Fort was named Garth, in honor of John MacDonald of Garth, who supervised the building of the Fort. He remained in charge of the Post until 1809, when he was succeeded by the dare-devil Alexander Henry. From that time on the Fort had a checker-board existence. It was burned by the Blackfoot tribe in 1819, and re-built by the Hudson's Bay Company that summer, the same plan being followed, only on a larger scale. In 1832 it was abandoned and a new Post built on the Bow River. However, the new Post did not prove very popular, and in 1834 the Rocky Mountain House Post was re-opened and continued until the fall of 1837 when it was again burned by the Indians, the Factor and his men barely escaping with their lives, making their way by canoe down the Saskatchewan River to Edmonton. In 1838-9 it was rebuilt and trade again started with the Indians. These were the days when it took nine years from the time blankets were shipped from England until the English traders received the furs in return.

In 1859 a river boat was completed by a group of Scottish shipbuilders and their helpers, who had labored over it for three years. Wooden pegs were used for nails, and all the lumber was hewn by hand. This boat plied between Rocky Mountain House and Edmonton for a good many years, her rotting hull still remaining to be swept away by spring floods after the turn of the century.

In 1860 a terrible epidemic of red measles swept through the Indian tribes around Rocky, and as they had no resistance to white man's diseases, in some cases whole tribes were wiped out. One Blackfoot boy who was nursed through the measles at the Post, repaid the kindness some time later by warning the Factor when the Blackfoot tribe planned to murder the Whites at the Fort and burn the Post.

Mrs. A. Mitchell, who died at Red Deer at the great old age of 101 years, and who lived at the Fort during troublesome times, had some interesting tales to tell of the happenings of those by-gone days. Daughter of a French Hudson's Bay Factor, she was born at a Cree village at Great Slave Lake 600 miles north of Edmonton in 1830. She married very young, and for a number of years kept house for Father Lacombe while her husband acted as interpreter and guide for him. It was about 1846 when Mrs. Mitchell and her husband went to make their home at Rocky Mountain House, Mrs. Mitchell remaining within the compound, while Mr. Mitchell freighted for the Hudson's Bay Company. With bull teams he took furs to Fort Benton, Montana, returning to the Post with a load of supplies and wares to be bartered with the Indians. Mrs. Mitchell described the trade as it was carried on between the Indians and the Factor at the Post during her fifteen years' stay there.

When the Indians came to Rocky Mountain House to barter their furs they stopped a distance from the Fort and loaded a horse with the choicest of furs which was sent as an advance gift to the Factor. The Factor then went to meet them with a keg of whiskey and a dipper. The chief drank first and passed the dipper to his men. After a few rounds of the dipper, trading was comparatively easy, and the Factor could buy the furs at his own price. When Chief Factor Hardisty, who married a sister of Rev. John McDougall, took charge, this custom was done away with.

When in 1861 word was brought to Rocky Mountain House by the Blackfoot Indian boy that his people planned to massacre them that night, there was consternation among the little group inside the Fort, for they were a mere handful against a bunch of savages. Chief Factor Moberley and his men gathered the choicest of the furs and hid them under brush on a small island on the Clearwater, just opposite the Fort. They had three small brass cannon which the Company had sent out from England, and these were buried in a corner of the compound. It was a clear cold night, and as soon as darkness set in they started by horseback for Edmonton, travelling the Saskatchewan River by ice. They lost no time in covering the first few miles, but they had not gone far when they looked back and saw the burning buildings of the compound. The following spring, men came up the Saskatchewan River from Edmonton in boats and got the hidden furs.

The Fort was re-built the following summer, but was abandoned in 1875 as it was no longer a paying proposition. In 1882 it was swept away by a prairie fire, and nothing remained but the crumbling chimneys to mark this historic spot.

The Indians in the dim past, fought many a bloody battle near the old Fort. In 1831, the Pigeon Indians on their way to the Fort to barter their furs, were attacked by a band of Crow Mountain Indians. Nearly all of the band of thirty-seven Pigeon Indians were killed and two thousand beaver hides stolen.

The Blackfoot Indians were a quarrelsome tribe, they loved not, and were not loved by other tribes. A number of the early battles between the Tribes were caused by liquor, for the whiskey traders came in as soon as the fur traders. Around 1836 a bloody battle took place between the Cree and Blackfoot tribes about a half mile west of the Fort. The Crees retreated at night and camped on the flats of Prairie Creek, south of the Fort. In the darkness of the following night, the Blackfoot tribe crept in on them and killed all, except one small boy who managed to make his escape.

Although the Fort has disappeared, the chimneys still remain and the spot is as romantic today as in by-gone days. What visions of struggle and toil, what dreams of heroic achievement came true, one conjures up motoring westward over the highway. Here are the Old Chimneys, standing as a monument to such sturdy pioneers as David Thompson and his wife, Charlotte; John MacDonald of Garth; the dare-devils Alexander Henry and David Kennedy; and that man of honor, Richard Hardisty.

But the old Fort is not to be soon forgotten. In 1931, after considerable agitation, a cairn was erected, standing at the entrance gateway to the old Fort. It was built by the Historic Sites and Monument Board of Canada, and a bronze plaque on the eastern face of the cairn reads, "Rocky Mountain House, built in 1799 by the North West Company. David Thompson wintered here in 1800-1, 1801-2, and from here he set out in 1807 for the discovery of the Columbia River. It was for over seventy years the most southerly and most westerly trading post in the Blackfoot country, and it remained in operation until 1875."

The cairn was unveiled with the proper amount of pomp and ceremony on December 3rd, 1931, Premier Brownlee, D. M. Duggan, Conservative leader in the Provincial House, Alfred Speakman, member for the Federal Riding, and other prominent men from Edmonton and Red Deer attending. Not to be outdone, the people of the village re-built the old chimneys from the original plan. The cairn stands in memory of those early days, but the chimneys are a part of those hectic years.

On February 22nd, 1841, Robert Terrill Rundle, missionary from the Methodist Church, arrived at Rocky Mountain House, the first representative of any church to arrive there. On September 9th, 1941, a joint meeting of the Red Deer Presbytery of the Presbyterian Church and the United Church was held at Rocky Mountain House, marking the anniversary of the arrival of the first missionary. In the afternoon a pilgrimage to the site of the old Fort took place where a short memorial service was conducted by Rev. Thos. Powell, D.D.

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So remote was the District of Rocky Mountain House that the land was not surveyed for settlement until 1906. The distance was fifty miles from a railway and the trail twisted in and out through dense forests and tall timbers, over swamp lands, muskegs and dangerous fords. The first settler, Geo. Fletcher, squatted near the Chimneys in 1904. His nearest neighbors at that time was Alex Thompson at Leslieville and Andy Ross at Stauffer. The first homestead entry was made by Frank Highstead late in 1906, Alex Ross and Henry Bertrand coming in the next year. The latter homesteaded the land where the village now stands, once a flourishing meadow where the Hudson's Bay Company cut the hay for their oxen. By 1912 the Canadian Northern Railway reached Rocky, and in 1914 the Alberta Central Railway came in—this was later taken over by the Canadian Pacific Railway.

With the coming of the railway and the discovery of the immense Brazeau Colleries to the west settlement was steady. The village suffered a bad set-back in 1922 when it was nearly destroyed by fire, and again in 1927 when ninety per cent of the business section of the village was demolished by a cyclone. On both occasions new and more substantial buildings were erected. Rocky was incorporated as a village in 1912 and attained town status in 1937. Some years ago a much-needed hospital was built at Rocky by the Mission Board of the Presbyterian Church, the town and district contributing the sum of $4,000 towards the project.

Although farming is carried on successfully in the district, lumbering has always been, and will be for many years to come, the chief industry. The best of the timber has been taken out, and large areas laid waste by forest fires, yet lumbering is still an important industry in the district.

Big game hunting attracts many during the fall and winter months, men coming from the United States as well as from many parts of Canada for the hunt. The Saskatchewan River, with no traffic bridge, has always put a damper on hunting parties. If the hunters get across on the ferry, the chances are that the river will be frozen when they return with their game. However, the Government has made a start towards a traffic bridge, and the settlers are hopeful that it may reach completion.

In 1937 the Hudson's Bay Company became concerned about the three cannon that had been buried when the Indians burned the Fort, and had never been recovered. Chief Factor Moberley had left, among his papers, a drawing showing the location of the buried cannons, and in 1937, Mr. E. Atkins of the Hudson's Bay Company was sent to Rocky to make a search. However, much digging failed to locate the buried treasure. It may have been that the old Fort was on a different location, or the Indians may have found the cannon and dropped them through a hole in the ice of the nearby river. The Saskatchewan flows swift and deep and would never divulge the secret of the Red men.

For some time after the Hudson's Bay Company had given up the search, parties went out from the town on Sundays with pick and shovel. Rumor was abroad that a one hundred year old keg of rum was buried with the cannon, and it was understood that "finders were keepers". This, no doubt, added enthusiasm to the search, but so far neither the cannon nor the rum have been unearthed.

* * * * *

Although pioneer days have passed, Rocky Mountain House is in no danger of losing its charm for those interested in frontier life. The district is the headquarters for the last band of non-treaty Indians in Canada, members of the O'Chiese band of Chippewa Indians. They and their forefathers have made their headquarters west of the Saskatchewan for all time. A log village on the Baptiste River is their winter home; but spring, summer and fall they spend roaming the country as their ancestors did. Wagons, drawn by thin, hobble-scarred ponies, followed by the inevitable group of scrawny, mongrel dogs, pass through Rocky daily during the summer months. They are never embarrassed by the white man's civilization, but rattle down Main Street in their ancient outfits, unimpressed by the stream-lined cars and blaring radio speakers.

They usually camp nearby for two or three days to do their shopping, and the stranger may see real old-time barter, as furs, moose-hide moccassins and buckskin coats are exchanged for flour, tobacco, sugar, tea, bright ribbons and gaily colored prints. Although most of these Indians understand English, they follow the old custom of having one interpreter for the family, which prolongs the trading. However, they have all summer before them, and they are in no hurry. When they finish at one store, they troop to the next, laughing, chatting and pointing, the papoose riding in the place of honor on the mother's back. This is just an every day occurrence in this last stronghold of the old West.

In speaking of the Indians of the district one should not overlook mentioning Henry Stelfox, and the interest he has shown in their welfare. Himself a pioneer of Rocky, he was the first white man to make the trip overland from Banff to Rocky, travelling alone by horseback in 1908. Born in England, Mr. Stelfox went to South Africa just before the close of the Boer war. He did journalistic work there, and was made a member of the Canadian Authors' Association since coming to Canada. He is an executive of the Provincial Fish and Game Association, and chairman of the Big Game Provincial Committee. For his work in relation to the conservation of wild life the University of Western Ontario awarded him an honorary degree, and the United States government made him a member of their Big Game Association. He has been a game guardian since 1907, serving a longer term than any other guardian. He is working hard to get the non-treaty Crees and Chippewas on a reserve where they would have care. He has always been the friend and adviser of the Indians, and they bring all their troubles to him.

These Indians still hold their annual Sun Dance, honoring their Sun God in thanksgiving for the past year's blessings, and in supplication for the year to come. Each summer, usually when the saskatoons hang ripe on the trees, the Indian tribes from all over gather in a chosen spot, and for days and nights all that can be heard is the throbbing of tom-toms and the shuffling of feet. In times past the dance was held in a spot far from civilization, a spot that could not be reached by cars, so that the white man could not view their sacred rites. Even the Indians are becoming more business-like, and for the past few years they build their lodge just off the main highway, thirty miles west from Rocky and they charge fifteen cents admission or the equivalent in bread or jam. If you come without the money or an offering, you view the dance from a distance. Most of the trail to the Sun Dance, leads along the gravelled highway; but the Indians blaze the trail as did their forefathers.

The days when the Red Man was a law unto himself will not soon be forgotten by the folks who till the soil in Rocky Mountain House district, for often the plow turns up Indian arrowheads, beads, tomahawks, sometimes, but not often a musket, and once a hand-made adze, silent reminders of the long past. The Cairn, standing where the gateway to Rocky Mountain House stronghold once stood, will long outlast the crumbling Chimneys, and remain a fitting memorial to a daring clan of Scottish men.

CHAPTER VII

Early Indians—Ranching in Red Deer District

IN early days, the Red Deer Crossing was a favorite camping ground for the Indians during the winter months; but they never settled or cultivated any land in the Red Deer district. In the winter they camped at one place until it was trapped out, then moved on to another, and during the summer months they roamed the prairies and visited with other tribes. In the fall, they camped in large numbers on the river flat and, leaving the squaws in charge of the tents, the braves scoured the surrounding country, returning week-ends with their catch of rats for the wives to skin. When this district was trapped out, they moved to a more promising field.

The dress of the Indian woman of the early 80's was quite different from their gaudy attire of today. It consisted of a fine black merino skirt made full and long, a gathered waist of the same material, with a fine black merino shawl thrown over the head. Ray Gaetz assured us that in this dress they looked quite fetching. The children were decked in bright colors, while the younger, unmarried squaws were allowed to wear a little color. The gay colored ribbons were worn by the bucks on their long braids.

The Indians were not cumbered with many possessions, so that moving from one camping ground to another was comparatively easy. The children learned to ride as soon as they could walk, and it was surprising how many children could be mounted on one Indian pony. The Indians rode the ponies while the squaws usually walked. The sick or very young, the cooking utensils and sometimes blankets or robes were carried in travois. These were made by crossing two tepee poles over the back of a pony, the poles tied at the crossing with thongs and allowed to drag behind. A hammock was made from a blanket or the tepee canvas stretched between two short poles crossing over the two long poles. The sick or old rode in state, if not in comfort in this improvised hammock as the poles bumped over the uneven roads or fields. The children rode the pony that pulled the travois. These contraptions were still to be seen in the outlying districts as late as 1904.

The early Indians in the Red Deer district had their own customs to which they adhered quite strictly. They soon learned that the white people had lots of good things to eat at Christmas-time and they wished to get a share. They never intruded on Christmas day, but the following day they made a "family call", that is, they brought the family with them to share in the treats, the family consisting perhaps of the father, mother, their sons and daughters, with their wives and husbands and all their children, it might be thirty-five in all. In addition to expecting to be fed, they always asked for a gift to take home with them. One Red Deer matron, recalling those early days, said that her mother always made a big wash-boiler full of doughnuts and a large stew kettle of tea for the occasion. At her home they always asked for, and received, a one hundred pound sack of flour as a gift to take to their tepee. The boiler of doughnuts and the pot of tea, with a dipper, was placed in the middle of the kitchen floor. The Indians sat on the floor in a circle around the eats, and the dipper was passed around until the pot was empty. The boiler, too, was always emptied, for if doughnuts remained that could not be eaten, they were surreptitously wrapped in a corner of their blankets until they could be hidden elsewhere.

When the above mentioned matron was a very small girl, her father went to Calgary bringing her back a pair of high black shiny boots for Christmas. She had never seen a pair like them before, and she was sure there never had been another pair so beautiful. When she looked down the trail and saw the Indians coming for their usual Christmas visit, she was sure that if they saw those shoes they would ask for them instead of the usual sack of flour. She took them to a clothes closet, piled everything she could move on top of them and guarded the door closely. Not until she saw the old Indian trudging down the trail under the weight of a sack of flour did she feel that her boots were safe.

Before the advent of the missionary, the Indians did not always bury their dead. If death occurred while they were on a long march or on the war path, or if the ground was hard frozen, they selected trees at the top of a high hill and put poles across the limbs of two trees that were close together. Other poles crossed these again, and the dead was hoisted up to this resting place. When the first white settlers arrived in the Red Deer district, such resting places were to be found. There was nothing on them, however, for the hungry crows had attended to that, but the children always gave them a wide berth, expecting that at any moment, a ghost of the departed spirit, in all his glory of war paint, would leap from behind the hill and carry them off to the "Happy Hunting Ground".

Here and there in the Red Deer district, we came across old Indian graves in unexpected places. These are usually located on high hills facing west and overlooking a lake or river. The Indians *Hereafter* is located beyond the setting sun, and after the brave is buried, the Manitou (God) comes in the Great Canoe to collect the man's soul and convey him back to the Happy Hunting Grounds of the Beyond. It is quite necessary therefore, that the grave should be near water so as to be easily accessible, and for the same reason they try to find a location facing west. According to their belief, the nearer the sun the body rested, the better for the departed spirit. Then again a high location was considered desirable on account of the cleansing influence of the four winds, which have the power to blow away evil spirits.

In 1886 there was quite a lot of small-pox among the Indians of the west, and a number of Indian deaths occurred around Red Deer. On the hilltop, near the Opie farm, north-east of the Old Crossing, a number of these Indians were buried. Native stones with crude markings, as if made by a blunt instrument, marked their resting place. On top of the Convent hill, north of Red Deer, more of these graves are to be found, until recently enclosed by a crude pole fence. For many years following these deaths, the relatives or friends made yearly pilgrimages to the graves.

Although the Indians accepted the white man's religion, they seem to have accepted it with reservations for they still cling to their old-time superstitions and customs, too, to some extent. During the Sun Dance held yearly west of Rocky Mountain House, white visitors are shown every courtesy, and Chief Walking Eagle of the Kootenay Plains tribe explains the Creed to visitors as follows: "We all believe in God; maybe you think your religion is different; but if we worship God and you worship God, all same."

When the early Indians saw the aurora or the northern lights they would say, "ah ah, old folks having a good time". They imagined the northern lights were the spirits that had gone to the Happy Hunting Grounds, dancing and waving their arms in Indian fashion. Indians and missionaries who have returned from the far north, say that those with acute hearing can detect a slight fluttering noise from the northern lights in that country. No doubt this fact was passed on to the Indians in this district, and strengthened their belief in that respect.

The white settlers came to the Red Deer district with a feeling of uncertainty as to how they would be received by the Indians. However, from the very first, the Indians seemed kindly disposed towards them. They were an uncommunicative race of people, talking little. No doubt they had learned from experience, to keep a silent tongue to avoid ridicule. They did not talk to the Whites of their traditions, or the brave deeds of their forefathers; but no doubt these were talked over around their camp fires. Their life was most simple, their wants few. During the winter months they remained in camp, getting out wood for the camp fires, hunting game for food and trapping to provide skins for clothing, as well as furs to sell for ammunition and provisions, moving their camp from one hunting ground to another. During the summer months they roamed the prairies at will, and anywhere they pitched their tent was home to them.

The early Indians seldom begged, but if a settler fed an Indian, he could be sure that he would return the next day accompanied by anywhere from six to twelve of his family or friends. When a number of Indians dropped in for a meal, the settler put a big pot of potatoes on to boil without the formality of peeling, and a piece of meat in the stew pot. They preferred their meat rare, so that they did not have long to wait. Meat and potatoes and a big pot of tea made an acceptable meal for the visitors, and since they were never in a hurry, they did not mind waiting for the meal to cook.

When an Indian wished to convey the fact that he was hungry, he did so by drawing his finger across his throat. One settler's wife, not understanding this sign language, was terrified when an Indian called and tried to make his wants known, thinking he suggested something far more sinister than mere hunger.

No doubt the Indians learned a few things from the early settlers, some things to their benefit, others again to their detriment. It might be, too, that the pioneer settlers learned some things from the Indians. It is a well known fact that practically all of the men who first settled this district chewed tobacco, and although the pioneers deny the accusation, the writer believes they learned this habit from the Indians. Old Timers would even make you believe that the early Indians did not chew. Mention has already been made of the trip taken by the missionary Jas. Youmans in 1883, and of his surprise when he saw Bob McClelland and Bill Kemp working on a barn at the Old Red Deer Crossing. He said that the first thing asked was, "have you got a chew of tobacco?" Mr. Youmans who always liked his joke replied, "Oh, I don't chew." When they had been sufficiently disappointed he handed them out a chew of tobacco. I asked how it happened that he carried chewing tobacco, and he replied, "the early Indians were a lot like children. When I went away they always expected me to bring them back a present. Since they all chewed tobacco, I always brought back chewing tobacco as a gift." 'Nuff said.

Many Indian relics have been found in the Red Deer district, stone arrowheads pointing back to the time when the Indian tribes were not on friendly terms with each other. The late Jas. E. Robertson had a very fine Indian collection, which he had gathered in his travels throughout the district. Hugh Bower makes a hobby of collecting Indian relics, and his search of the hills throughout the district has yielded many old weapons used by the Red Men of yore.

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A great majority of the early settlers of the Red Deer district came in as bachelors. Lack of schools and of medical facilities put a damper on family settlement. Many of these men turned their attention to ranching, as it seemed easier to get a start in a small way on a ranch than on a farm. The country did not lend itself to ranching in a large way, like the south country, but the hilly districts of Pine Lake, Hillsdown, Delburne, Blindman Valley and Haynes attracted many small ranchers.

With the passing of the free-hold ranchers of our district, we lose many of the traditions and much of the picturesqueness with which we have always associated these early days. The old-time ranching days of the district have vanished; those days when you could ride the range for miles without the impediment of a fence, when all the neighbors were ranchers, and everyone was your neighbor within a radius of twenty miles. These were the days when the rancher's wife, when getting a meal, always set an extra place or two for neighboring bachelors who were sure to drop in for a square meal.

A curious bond of loyalty, almost of kinship existed between the settlers in those early days. The loneliness caused by separation from homefolk and the refining influence of their former lives, no doubt helped to cement their friendships. An outsider might wonder just what was the allurement of early ranching days, for it is well known that it was almost impossible for a free-hold rancher in later years, to take up the life of a farmer. The coming of the homesteading farmer caused the rancher to move further and further back, until now, the free-hold rancher is a thing of the past. Ranching has given place to farming. The crudeness of pioneer life has disappeared, and in its place we have the refining influence of civilization.

The early rancher, homesteaded or squatted where he could find a running spring and plenty of open range with good hay land. He put up his shack and his corrals on his holdings, and ranged his cattle for miles around. There was no monotony or sameness about ranch life, for every season and every change of climate brought its own work.

About the first part of November, depending somewhat on the weather, the fall round-up commenced. The rancher and his men then rode the range continually for about two months. The cattle were brought near the ranch, so that when severe weather set in and it became necessary to feed, the cattle would be close at hand. Cattle, if allowed to roam at their own free will, seldom left their own range, that is to say, they stayed within a certain distance of the ranch. As the water in the sloughs began to freeze up, the cattle ranged around some open spring. It was easier then for the rancher to find his stock, for, as the saying was, "he rode the springs". It usually happened that some were missing, having been driven off their range by some unscrupulous rider.

After the fall frosts, when the grass began to get poor, the calves were weaned. They were put in one corral and the mothers in another, and for three days and nights, the calves vied with their mothers to see who could make the most noise. It is difficult to say which won out, but during that time the air was rent with one continuous roar. At the end of three days, the calves and their mothers would become somewhat reconciled to their lot, and turn their attention to other things.

The cows were then allowed to join the main herd, while the calves remained in the corral to be fed separately through the winter; for if allowed to feed with the others they would likely be pushed aside by the stronger animals. Through the winter, the wise rancher culled out the weaker stock and put them in the corral with the calves so that they would get a square deal. The main herd was usually fed in some sheltered spot during the winter.

As the spring sun melted the snow from the plains and hilltops, the cattle would begin to rustle for themselves. Day by day, they would wander further afield, until finally they would fail to return for their accustomed feed. It seemed a trick of fate that the first spring grass always made its appearance around the sloughs or muddy places, and the cattle would wade out to get the green grass and sink in the mire. The thin stock would not have the strength to pull themselves out, and as they struggled they would sink deeper and deeper into the mud. If help did not soon reach them, they became benumbed with the cold and soon died. Many a weak cow met her fate while trying to procure the best for herself. Constant vigilance was therefore necessary on the part of the riders during the spring months.

About the first of April, the little calves began to arrive, and continued until the end of June. About the first of July the cows were rounded up and put in the pasture for the breeding season, or for about two months. The spring crop of calves was usually branded about the first of August. Although one's sympathy went out to the poor helpless creatures, there were usually some interesting happenings on that day. The mother cow fights valiantly for her young, and many a thrilling story is told of a rider being worsted by a cow. After branding, the cattle were allowed to roam at their own free will, and received scant attention until the fall round-up. The ranch hands then set to work putting up hay for the winter months.

It was interesting to listen to the different stories of experiences the cowboys had to relate as they gathered around the ranch stove at night. It was seldom that there was not some tale to promote mirth, and the droll way in which it was told added to the weight of it. The riders were usually a jolly lot of men, and the story, as a rule, lost nothing in the telling. Cowboys, as a class, were not boastful; their mettle was put to the test pretty frequently. It is the lone child who is likely to become conceited, and the cowboys were like one big family, they heard their faults aired too frequently to have any delusions about them.

One met some interesting characters in early ranch life for the new West attracted people from all countries and all conditions of life. There is, perhaps, more of a sameness to Western people today, than in earlier times. Foremost in my book of recollections is the escapades of Jake Snell.*

Jake was in a class all by himself. Not a green Englishman, for he hailed from the sturdy old Province of Ontario. He was not even a tenderfoot, for he had spent five years in Alberta before I made his acquaintance. He had proved up on a homestead, and had sold out for almost enough to pay his debts. Although he was one rider among several on the ranch, he felt quite capable of directing affairs, and of offering unsolicited advice on any and every occasion. In his own estimation, Jake was capable of doing almost everything from riding the wildest broncho to making a flaky flap-jack. According to his boast no kind of a bucking horse was too wild for him, though it was quite noticeable that he always chose a quiet horse to ride. When he came to the ranch, the saddle horse "Brownie" was assigned to him. He was a very fine horse of a kindly disposition, but somewhat spirited.

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* The name Jake Snell is fictitious.

One warm day at noon, when the riders came in for dinner, the stable was full and Jake loosened the cinches of Brownie's saddle and turned him into the hay corral. As he was returning with some oats, the horse gave himself a shake, and the saddle slid slowly down until it rested on his stomach, instead of adorning his back. The frightened animal began to leap to rid himself of the impending weight, and Jake ran to the further side of the corral. To his surprise and fright the horse followed him. He immediately ran to the other side and made a leap for the fence; but the corral was high and difficult to climb, and in his fright he slipped back. Looking over his shoulder he saw Brownie close behind, and he became even more terrified than before, running around and around the corral, shouting for help, the horse following him like a dog. One of the men, understanding the situation, rushed in and removed the saddle from the terrified horse. Though shaking with fright, he stood perfectly still to have the saddle removed. He realized that only human hands could remove that saddle, and in following Jake, he had only been looking for help.

One warm summer's day, the men were branding the spring's crop of calves. This occasion is always one of considerable interest and excitement on the ranch. The mothers rightly resent the cruelty to their offspring, and if given an opportunity will fight for their young. On this particular occasion, the men had just finished tying down a calf in the branding corral. The mother of this calf was a particularly vicious animal, and most of the men were keeping an eye on her. Jake was just bending over to heat the branding irons when someone noticed that the cow was about to charge and gave the alarm. All made a leap for the fence except Jake, who had his back to the cow and did not understand the warning. By the time he had turned around to see what it was all about the cow was almost upon him. With a terrified shout he leaped behind the snubbing post, the cow charging after him. It became a wild game of dodge around the snubbing post, until one of the men, with presence of mind, roped the infuriated animal. Jake thought for a few minutes that his time had come; and indeed, were it not for the quick action of the cowboy, there is no doubt but that the cow would have won out.

Jake seemed to have a natural propensity for getting into difficulties, or rather he seemed to have no knack of extricating himself. Although he boasted unceasingly of his brave deeds, his many mishaps were a continual source of amusement to all the other ranch help. On one occasion, a cow had become mired on the edge of a slough. From her long hours of exposure in the mud the poor animal was so stiff and numb that she could barely stand when they succeeded in getting her on to solid earth. In some respects cows are very ungrateful creatures, and a range cow will almost invariably vent her wrath on her rescuer. All of the cowboys had got beyond her reach except Jake, who evidently thought she was too far gone to fight. That is where he figured wrong, for scarcely was she placed on her feet when she made a wild lunge at Jake. She stumbled, and as she fell she caught him in the rear of the pants. Both Jake and the cow went floundering into the chilly waters of the slough, and both required the assistance of the men before they again reached dry land.

Almost every day brought some fresh exploit of Jake's. Although of very little use, he provided much diversion for the ranch hands. Whenever the conversation began to lag, someone was bound to say, "Oh, did you hear what happened to Jake today?"

CHAPTER VIII

Red Deer Takes Shape

RED DEER takes its name from the river which traverses it, the Cree Indian name for which was Waskasoo Sepee, meaning Red Deer River. The river received that name on account of the numberless red deer frequenting its banks in the very early days.

There is an interesting legend among the Blackfoot Indians as to how Red Deer was shaped into a valley. According to the legend, Napia, Old Man, represents to that tribe the Deity who made the mountains, the hills and the valleys, lakes, rivers and all vegetation to grow. On his trip through this country creating these things as he went along, he paused at what is now Red Deer, and exhausted, he lay down to sleep. He stretched himself on the earth and lay there for a long time, and there you may see the imprint of his form.

Be this as it may, Napia, Old Man, chose a beautiful resting place, or according to the Blackfoot belief, he created beautiful surroundings for his place of rest. Its winding river and numerous streams, its surroundings of tree-clad hills, and its many natural beauty spots, sets it apart as a place where men might choose to build a home —a place where people might choose to build a city.

And so, the site of the future city of Red Deer was chosen. To old-timers and new-comers with a love for the beauties of nature, the natural beauty of Red Deer has been desecrated by the cutting, for commercial purposes, of the spruce trees that clothed the hills on the south east of the city. Generations will pass before nature can again reclothe these hills with the beauty that man has so ruthlessly destroyed.

In laying out the new townsite of Red Deer, pioneer fathers showed foresight and vision. Unlike so many early towns laid out with narrow, winding streets, the streets of Red Deer were laid out in symmetrical order. Even at that early date they looked forward to the time when Red Deer would become a city, and two main streets were laid out one hundred feet wide, which was considered by many as a needless waste of good land. When the railway first went through Red Deer in the spring of 1891, there was no station house, but a box car was used as a waiting room at the station.

A brief review of the buildings of Red Deer in 1891 might be of interest. Frank McBride came from the East early that spring, and he built the first store, standing on the Royal Bank corner, and opened a hardware store. When he brought his bride out a year later, they had living quarters behind the store. This building is now the blacksmith shop of Wm. Springbett, standing on Second Street South. Ray Gaetz built his store where the Central Block stands today, and when the block was built the store was moved behind the block to face Gaetz Avenue. It was in use until 1928, when the Corona Garage (Fred Moore's Garage) was built and the old Gaetz store was moved behind the garage where it was later burned down. Wm. Springbett built his blacksmith shop where the Imperial Bank now stands. He has been in business continuously since 1890, a longer period than any other business man of Red Deer. John Burch built the west part of what is now the Horsley Drug Store, with living quarters above. He built a barn for his horses some distance north east of his store, and in recent years the old barn was removed from behind the Auditorium Hotel. He moved a building from the Gaetz place near the bridge and placed it back of his store and a little east, to be used as a store room for flour and feed. This had been the bunk house for the boys on the Gaetz farm. It was in the removal of this building by the city some years ago that Wm. Russell met his death.

These buildings, together with the farm homes of Dr. Gaetz, Isaac Gaetz and of Emma McLeod, made up the settlement of Red Deer when the first regular train service was established. The police remained at the Old Fort at the Crossing for about six months, keeping an eye on rum-runners, doubtful characters drifting in, and traffic going through by the old trail. Since there was only one train a week, many settlers still freighted their belongings up from Calgary, and, in going north of course, they crossed by the old ford. In the fall the police built where the Home Grill now stands and took up quarters there. This building was used by White's Bakery for a number of years before it was torn down. The real estate office of Mr. Rollis, facing Gaetz Avenue, was built by the police in the fall of 1891 as a stable for their horses. The school continued at the Old Crossing under Miss Margaret Duncan until after the summer of 1892, when the school took up temporary quarters above the Burch store, with Mr. Chas. Eggleston as teacher.

The buildings at the old Red Deer Crossing were, in the next few years, moved away, burned by prairie fires or allowed to fall into decay. In the summer of 1893, the school building was moved to Horn Hill, where it served the younger generation as a seat of learning for a number of years. Ray Gaetz's homestead building which had been used as a teacherage was burned down in the summer of

1891, and the house on Jim Beatty's homestead was also burned down that summer. Fort Normandeau was moved in 1899 to the homestead of Mr. Cornett (brother of Roy Cornett) at Waskasoo, the second story being removed. We shall hear more of the Old Fort later. The stockade enclosing the Fort was swept away by a prairie fire, and the moat has been obliterated with time. The old Trading Post of Ray Gaetz was moved to the homestead of Clare Gaetz (now the Hugh Bower farm) where it served as a barn. The original log house on the homestead of Dr. Gaetz was also moved to the homestead of his son, Clare. These buildings, with the exception of the Fort, have all passed away, and all that remains is the heavy door of the old trading post, with the slot for dropping in letters.

* * * * *

It was a gala day for Red Deer when the first passenger train entered the hamlet in April, 1891, and folks from all over the district were on hand before its arrival. Even the fact that it was three hours late failed to dampen their spirits. The adults gathered at the boxcar at the station, but the children were too impatient to wait there and gathered on the high hill south of Victoria Avenue railway crossing. The trail at that time ambled across the tracks south of the stock yards. When the Victoria Avenue crossing was made the high hill was blasted down to make the approach safer. The Indians, too, gathered along the tracks to see the "iron man" come in. At first there was just one train a week, and it might arrive at any hour, within four hours of the scheduled time.

Before this, as early as the middle of March, passengers came in on construction trains bringing supplies for the railway bridge being built across the Red Deer River. There was no accommodation for passengers on these trains, but it was much ahead of the long trek over the hundred miles by wagon from Calgary.

With the establishment of regular train service, the little village of Red Deer began to expand. Hal Gaetz built on the south side of Ross Street that summer, the building now occupied by Mrs. Kate Morris, and he opened up the first drug store between Calgary and Edmonton. He also took over the post office which was being operated by Ray Gaetz. Wilkins brothers built that summer a dwelling house, which now stands west of Central Block. The up-stairs was used as a public hall, while the family, Mrs. Wilkins, her two sons and daughter had living quarters below. The sons, Ted and George, had homesteaded on Section 18 (the Golf Course) in 1887. They took an active part in public affairs, especially in a project for harnessing the power of the Blindman River for the purpose of supplying electricity to the surrounding towns. The ultimate failure of this undertaking was a great disappointment to them, and they both came to an untimely end. Ted Wilkins had represented the Red Deer district in the North West Assembly. A man named Carey built the first hotel that summer of 1891, called the Alberta Hotel, standing on the site where the Buffalo Hotel stands today. H. Sharples, of Calgary, built the west part of the Legion building that summer and opened a general store, with Mr. D'jernal in charge. As you journey down the old Calgary and Edmonton highway, just after you cross the tracks and a little south in the field you will find a little lone grave, until recent years enclosed by a white picket fence. Mr. D'jernal's child was buried there in the winter of 1892. This was the first death in the community, the weather was very cold and the snow very deep, and no burying ground had been selected.

That year of 1891 Henry Reinholt, who had homesteaded in the Burnt Lake district opened up a stone quarry in the south bank of the Red Deer River, northwest of the Cronquist house. The stone was of splendid quality and several substantial buildings constructed of this stone are still to be found in Red Deer and district. There was also an outside demand for the stone, and in 1904, five car-loads were shipped to outside points.

In June, 1891, George W. Green, then a young barrister, arrived to make his home in Red Deer and established the first legal practice. Later that summer he built the first business block, now known as the Dodds-Snell block, from stone quarried from the Red Deer River bank. He had his law office on the second floor, and on the lower floor he established a private bank, the first bank in Red Deer. In 1902, the bank was taken over by the Merchant's Bank, with Mr. Hill as manager. Mr. Green also built a large house on the corner of Third Street North and First Avenue East, now Mrs. Kangeisser's rooming house. Mr. Green was the first town solicitor, and was active in all projects for the good of the community. In 1902, he was joined by W. E. Payne, and the firm became known as Green & Payne. In 1915, Mr. Green was honored with a judgeship and moved to Medicine Hat where he died in recent years.

In the spring of 1891, Johnny Grant built a small shack where the Arlington Hotel now stands and opened the first barber shop. Later he put up a brick building where the Red Deer Creamery now stands and started a taxidermist business which he continued for many years. His work was a real contribution to natural history, and among his collection was what was conceded to be the finest buffalo head in America—Mr. Grant refused a goodly sum for the head at one time. The buffalo, one of the last of the great herds of the West, was killed by an Indian August 30th, 1887, on the banks of the Red Deer River about 200 miles east of Red Deer. This head now hangs on the wall of the city council chamber. Mr. Grant was of a retiring nature, taking little part in public affairs, but both he and Mrs. Grant were kindly, hospitable folk, and their many warm friends have kindly recollections of them.

Wilbert Smith built a house on Fourth Street North, just back from the Anglican Church, that summer and moved in from the homestead. He engaged in the livestock business and opened the first butcher business in Red Deer. He was the first to ship cattle from Red Deer, and also the first to ship dressed beef, which went to Halifax, N.S. Joe Smith built a livery barn back of the Legion building that year. Later he bought the Isaac Gaetz house and built the large brick house south of it, now the home of Edgar Wood. Wm. Jarvis came in that summer and opened a lumber yard east of the Legion building.

The religious life of the little community was not forgotten. Most of the early settlers were of the Methodist faith, and in 1891, the Methodist Church, the first church in Red Deer was built. It stood on First Street North, and is now Walter Code's grist mill. The work on the church was done by organized bees, the women providing the lunch. It was truly a labor of love, for all religious differences were forgotten as people of all denominations worked on the building. The church was ready for opening that fall, and Mr. Robertson, a student missionary, was in charge. Rev. Geo. Dean preached the dedication service. In 1892, Mr. F. W. Locke, then a student missionary, spent one year at Red Deer, returning as an ordained minister in 1895. That year the Presbyterian Church had a student missionary at Red Deer, a Mr. Dyde, followed by Mr. Donnell. The Presbyterians held services in the Methodist Church in the morning, the Methodists in the evening, and a Union Sunday School was held in the afternoon, and a Union Christmas Tree was held each year. Bishop Pinkham, of the Anglican Church, came through Red Deer in 1888, and after that yearly visits were made until they could establish a church at Red Deer. Catholic Priests also came through, solemnizing marriages and holding services. One good Anglican woman used to loan her home for Catholic service and polished her candlesticks for the occasion.

And so, in the first year of the railway, the little hamlet grew, not by leaps and bounds, but by a slow, trickling influx of settlers, and by June 20th, 1891, the population of Red Deer, all told, numbered fifty. Farm machinery began to come in, and settlers were able to do real farming instead of just holding down a homestead. The scythe was laid aside for the mowing machine, and the flail for the thresher. Farmers who were fortunate enough to own a wagon or a mower, or any of these more modern conveniences, kindly loaned them around the neighborhood. Most early farmers sowed their first crop by hand, cut with a scythe, and threshed with a flail. For a good number of years the grain was not bound, but cut loose, small amounts being bound by hand using oat straw for twine. The first threshing in the district was done by Bill Cook's tread mill. John Stewart and Elias Code brought in the first steam threshers, around 1893. The first threshings were mostly willow roots, as a good part of the crop was put in on new breaking, which was hastily done without proper machinery. Joseph Cole who came to the Springvale district in 1890, shipped his first car-load of wheat after being eight years in the country.

Even into the "nineties", methods of trade were very primitive, and the old-time system of barter and exchange still prevailed, and very little money changed hands. The merchant kept a barrel of brine, and if a farmer butchered and wished to dispose of a ham or a slab of bacon, he took it to the merchant who gave him its worth in groceries, then dropped the pork in the barrel for the next customer looking for salt pork. Pork was from four to five cents per pound. Labor was paid for with potatoes, oats, lumber, or whatever there was to be bartered. Coppers were not used as a medium of exchange until well after the turn of the century.

Many settlers came in with families, and without money or provisions to tide them over until they would have an income from the homestead. The early merchants, who were also "Good Samaritans", grub-staked many of these settlers to a year's provisions; that is, they allowed them credit for groceries for a year so as to enable them to get a start on the homestead. Most of these settlers were honest and appreciated the help extended to them, and settled their obligations as soon as they had the wherewithal. Others used their earnings to get out of the country, and the merchant was left "holding the bag".

It was naturally to be expected that the little settlement around Red Deer would find the going a bit easier with the advent of the railway. The railway, however, seemed to bring hard times along with it. For one thing, the dry years started in and crops were not so good. Up until this time there had been plenty of moisture, and each spring Waskasoo Creek had been a raging torrent, in fact in the spring of 1885, when the men from the Gaetz home were working on the land, about where the

T. Eaton store now stands, they heard a man shouting for help, and they dropped their work and hurried to the creek. A half-breed, named Brown, was coming in with six month's provisions, intending to join Wishart and MacKenzie at Balmoral, and had attempted to cross the creek where the entrance bridge to the park crosses today. This was the trail used in going east of Red Deer in early days. When about half way across the creek the wagon upset, the team got tangled up in the harness, and for a time it looked as if both the man and his team would drown. However, they got things straightened out. The man lost all of his supplies in the creek, and he was so disheartened that he did not remain in the country.

Before the railway came in, settlers sometimes helped out on their grub-stake by doing a little freighting from Calgary for the police, the trading post or for other settlers, the charge being three or four cents per pound. Then, too, they sometimes had oats or potatoes to sell to a new settler, and for these they received a good price. By an arrangement with the railway, bonafide settlers could bring a settler's car for a very small sum, and in this they could bring their provisions as well as household goods, implements and live-stock. Freight rates were too high for homesteaders to ship to outside points, even if they had anything to market, and with the coming of the railway there was no home market.

Almost no money changed hands, and perhaps the women felt more keenly the lack of ready money than did the men. The craving for a new bonnet in keeping with the times is second nature to a woman, and up until 1895 and perhaps later, women of the settlement were wearing the clothes they brought West with them. It was said that you could tell about the year a woman had arrived in the country by the style of clothes she was wearing. An early settler's wife told of her disappointment over a deal where she expected to receive some cash, which gives some idea of the privations of early pioneer days. "We had threshed our first oats with a flail, and we decided we could sell a very small amount. We proportioned out the oats so carefully that we almost counted the kernels, and I was so excited the next morning when my husband started for town. The day passed very quickly and it seemed no time at all, though it was late afternoon when I heard the rumble of wheels over the rough prairie trail. I was so anxious that I could not wait, but ran down the trail to meet him. 'Did you sell the oats,' was my first question. 'Yes,' he replied. 'How much did you get for it?' I asked as I held out my hand for the money. His reply came rather hesitantly—'fifty cents, but I met Bert R . . . . on the trail and I owed him fifty cents so I paid it to him.' For a moment I stood in stunned silence, then gathered my apron to my face and wept bitter tears. I had counted so much on that money, for I had intended buying print to make my boy a blouse."

For the first few years, the settlers did not know of the coal deposits down the river. With stove wood to get out and cut up, poles for snake fences, logs for stables and corrals, the settlers were kept busy all winter as well as all summer. To get the first coal, they went down the river with sleighs, backed up to the bank and dug the coal from the seams into the sleigh. When this easy source of supply was exhausted, they mined surface coal. They selected a plot of ground with coal near the surface, ploughed up a strip and then scraped the earth off with a big scraper. They usually dug this coal out during the fall, piled it up and hauled it home after the river was frozen.

In the early days people used the ice, or the river road as it was called, to come to town from the east country in winter. Most of the coal from the river was brought to Red Deer by this route. In 1903, the writer, when coming to Red Deer by the ice road, remembers a bucket hanging from a limb over a hole in the ice where a farmer watered his stock. Above the bucket was this stern warning: "God helps the man who helps himself; but God help the man who steals my bucket."

In the spring of 1892, R. C. Brumpton built what is now the Lawrence store on the south side of Ross Street and opened a general store. He and his wife had living quarters in the back of the store for a short time, until he built the large brick house on Fourth Street North, now the Eversole property. Mr. Brumpton took an active part in the business affairs of the town, and until his death was one of the leading business men of Red Deer.

In the summer of 1892, the Agricultural Society was formed, with Dr. Gaetz as president, and John J. Gaetz, secretary. Joseph Cole and Elias Code were also early presidents, and both these men took a keen interest in the Society. This was the first community organization in the district, and it did much to encourage better methods of farming. Late in August, 1892, the first Agricultural Fair was held in the hall above the Wilkins' home on Ross Street. No live stock was shown, but grasses, grains, garden vegetables and domestic work was much in evidence. It is true that many of the bedspreads and other entries came from mail order houses; but the idea of an Agricultural Fair was only in its infancy, and it helped to awaken an interest in agriculture and to educate the people as to how a Fair should be carried on. A log cabin quilt, belonging to the late Mrs. Joseph Cole, received first prize in the Fair, and is still a prize-winning quilt wherever shown. The second Agricultural Fair was held in 1893, across the tracks at the round house, with the addition of livestock entries and races. Harvey Bawtinheimer was one of the youthful exhibitors at this Fair, winning first for carrots.

The idea of raising money through church suppers was started that year of 1892. On the evening of the first Agricultural Fair, the Methodist Church Ladies' Aid held a "harvest home supper" to raise funds to finish the Church. New tie sheds with rough deal tables and benches were put up behind the Brumpton store where supper was served. Mrs. Brumpton and Mrs. Frank McBride each lived in the back of their husband's store, and each had a shack behind where they did their cooking. Mrs. Brumpton cooked the vegetables for the supper and Mrs. McBride made the tea and coffee. As there was no other established church in the community everyone helped with the supper and the whole district turned out to enjoy the eats. It was a real success and a good sum was realized to finish the church building.

One break in the monotony of these early days, was the arrival of the weekly train. Everyone gathered at the station for the event, the rural people as well as the people of the village. There was always a chance that a new settler might come in, and that was considered a real event. Stores were left unlocked and unguarded while the folks all went to the station. Trains took seven hours to make the trip from Calgary and it was sometimes long past the set time in arriving.

In the spring of 1892, the Indian Industrial school was built across the river from the old Red Deer Crossing. The contract was let to Calgary contractors, and the late Mr. Chris. White worked on the building. It was built under the Indian Mission Board of the Methodist Church, the government giving the church 400 acres of land for the purpose. The main building was very substantially built of stone, quarried from the river nearby. A second large building was put up later, to be used as a dormitory. Dwelling houses were put up for the principal, farm instructor, and for others, as well as large barns to house the livestock. The staff was chosen by the Mission Board of the Church and paid by the government. The children were taught religion and the rudiments of education; the boys instructed in farm work, carpentry and blacksmithing and the girls in domestic work. Rev. Nelson was the first principal, and Mary Linton (Mrs. Ray Gaetz) came that year to the school as governess to the Nelson children. Mr. Hives was the first farm instructor, followed by Geo. Owens. In 1894, Mr. and Mrs. Tom Ellis took up residence at the school, and Mr. Ellis was vice-principal. Rev. Joseph Woodsworth was the last principal.

The school at one time had one hundred and fifty resident pupils and a staff of eight. It was most difficult to persuade the parents to allow their children to enter the school, and a constant watch had to be kept for the Indians would camp around the school and steal the children back. At one time there was an epidemic of scarlet fever at the school, and the parents gathered around determined to take their loved ones home with them. Until the close of the Industrial school, just back from the school, a little fenced-in plot, with mounds marked by wooden crosses, told a silent tale of the ravages of this disease.

In 1898 there was great excitement around Red Deer over the disappearance of Miss Weir, one of the teachers from the Indian Industrial school. She had, apparently, gone to her room as usual at night, and when she did not appear the next morning it was found that her bed had not been slept in, and that nothing was missing from her room, except the clothes she wore when last seen. Tracks were found leading to the river, but none returning.

There was no boat on the river and foul-play was suspected. Search parties were organized in which all settlers helped, and the country was searched for miles around. The river was dragged, police in other Provinces and across the line were notified; but her disappearance was shrouded in mystery. Years later, a Missionary who had known the girl, found her happily married and living in British Columbia.

In the spring of 1919 the Industrial school buildings and land was sold to the Soldiers' Settlement Board, to be used as a training farm for returned soldiers intending to take up farms. This project was abandoned a year later, and the school remained closed until 1922, when it was used as a distributing center for a band of Hebrideans, fourteen families, brought out from their native land by Father Macdonald. Since that time the property has been sold to private owners.

Today, the Indian Industrial school buildings at the old Red Deer Crossing stand lonely and neglected. No beacon light shines forth from its high promontory to cheer the lonely settlers; no bell peals forth its chimes in the morning, calling the unwilling boys and girls to their tasks; no evening bell announces that the day is done and time for evening prayers has arrived. The school stands, a silent sentinel—a relic of bygone days.

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In the spring of 1892 there was a great deal of excitement when it was learned that a desperate criminal was at large in the Red Deer district. A land seeker had come to Alberta to invest money, and while looking over a timbered section (now south Edmonton) his hired man, who had come with him from the East and was following behind while he looked over the land, shot him in the back and robbed him of his money. As few banks had been established in Alberta, the prospective buyer carried his money in his pocket. This was the first crime reported since the settlers arrived in the Red Deer district. The police sent word that the man was following the construction line south from Edmonton, and was thought to be near Red Deer. The government offered a reward of one thousand dollars for the fugitive, dead or alive, and excitement ran high when it was found that a man answering to his description had called at the home of Amos Plumb asking for food. A posse was quickly organized, and after they crossed the river they saw a man walking down the railway track, north-west of the golf course. When the man saw the armed posse he ran towards the bushes, and one of the men, a Mr. Bell, shot the fugitive in the head. The man had a gun, but no ammunition, and Mr. Bell spent a very uneasy time until the police arrived and identified the dead man as the wanted criminal. The body was kept in a rough coffin in an old shed, and after a good deal of red tape and delay, the government offered the sum of seven dollars to anyone who would dig a grave and bury the body. The weather was very hot and the delay long, and some difficulty was experienced; but finally, two men undertook the job. Fortifying themselves with liquid refreshments, they hied themselves to the flat, south of the old highway not far from where the D'jernal child was buried, dug the grave, and without form or formality, lowered the body to its last resting place. After filling-in the grave they marked it with a bottle at the head and another at the foot and called it a day. The better class of settlers were most indignant that in a Christian country, such a heathen burial should be accorded even a criminal.

When the Red Deer district was surveyed in 1883, the section corners were marked by a white piece of cotton hanging from the top of a high pole. If a tenderfoot asked the meaning of this he was sure to be told, "Oh, that's a hankie. We put it there for the crows to wipe their noses."

CHAPTER IX

Early Progress

THE first traffic bridge across the Red Deer River, a wooden bridge with seven spans and six piers, was built during the winter of 1902-3. This was a great convenience, helping with settlement north and west of the river.

Wm. Piper was quick to recognize the possibilities of the clay sub-soil in the south part of Red Deer, and as early as 1892 he began laying out the brick yards and getting in machinery. This was the first industry of Red Deer, and for a number of years it was the only place where people coming in could find employment. Machinery for operating the yards was the best and most up-to-date that could be found, and splendid brick was turned out. After the turn of the century, Mr. Piper interested other business men in the venture and another yard for the making of brick was opened up north west of the hospital. In 1904, the company could not meet the demand for brick. The two brick yards had a daily capacity of 50,000 bricks and employed sixty men. Most of the earlier brick houses of Red Deer, especially those in the south of town, were built from brick from the Piper yards. Wm. Piper retired from the business in 1909, and it was taken over by his son, Frank Piper, and Mr. Hill. After the war broke out in 1914, and until the close of the war, there was not much demand for brick, but the mill continued to operate. When the Redcliffe Brick Yards opened up with natural gas for fuel, the Red Deer

Yards with soft wood for fuel could not compete with them, and finally went out of business. Wm. Piper died in 1910. The high peak behind the auto park has been named Piper's Mount, a fitting memorial to this grand old man. Mr. Piper has rightly been called, the father of the brick industry in Red Deer. The main highway south, runs through the property that was once the Piper Brick Yards.

In 1893 a station house was built at Red Deer, replacing the boxcar which had served the purpose since 1891. Up until this time Red Deer had been a flag station. Phil Pidgeon and wife, who had been at Morley since 1888, came to Red Deer in 1893 and Mr. Pidgeon became the first station agent. Both Mr. and Mrs. Pidgeon entered whole heartedly into the life of the community and they were quite an asset to Red Deer. In 1910 the present station was built, and the old station house, standing further south became the freight shed.

The year 1894 was an important one for Red Deer as far as progress was concerned, for in March of that year a public meeting was called and the Board of Trade was organized with Ray Gaetz as president and G. W. Green, secretary. For the first six months the Board met regularly; but dispensed with meetings from that time until the year 1899. All through the years, since that date, this organization has continued to function, and has contributed largely towards the progress of Red Deer and district. The business people were much alive to the questions of the day, and in 1894 the Board of Trade advertised for some one to start a newspaper in Red Deer. That year the *Red Deer Review* was published by the Saskatchewan Land and Homestead Company, who took that means of advertising their lands. The Board of Trade paid the express charges on the paper and looked after its distribution. In 1901 Red Deer had a regular paper *The Echo*, published by O. Fleming and Geo. Fleming. This was later known as *The Alberta Advocate*, when in 1904, it was taken over by McLean, and a year later, Shoemaker became a co-editor. When John T. Moore ran as Liberal member for the Provincial House in 1905, he took over *The Alberta Advocate*, with John R. Cowell as editor. In 1906 the paper was taken over by F. W. Galbraith under the name of *The Red Deer Advocate*. In 1907 Fred Turnbull became a member of the staff, later entering into partnership in the firm. Later Philip Galbraith, son of the editor, became a member of the firm, and when F. W. Galbraith passed away in 1934, the paper continued under the capable management of these two men. Mr. Galbraith, Sr., like the present editors, was a man of sterling integrity, never afraid to express his opinions when he felt that he was in the right, and the high standard set by the *Advocate* all down the years has, no doubt, played a large part in moulding public sentiment in Red Deer and district.

The first municipal organization of Red Deer was in June, 1894, when a public meeting was called and R. M. Pardoe was appointed Overseer, a position which he held for two years. The tax-rate was set at two mills on the dollar. It seems to have been a one-man government, for no other officers were appointed. Meetings were held yearly. In 1896 Wm. Springbett was appointed to succeed Mr. Pardoe, and he was followed by G. W. Green, and later A. B. Nash took over.

In the early days, the people of Red Deer and district felt very keenly the need of a doctor. In 1890, a homeopathic doctor, an Icelander named Oleson, homesteaded at Ridgewood, and he was often called in cases of sickness. Late in 1892, Dr. J. H. Hicks located at Red Deer, remaining for a number of years. In 1898 Dr. H. J. Denovan and his wife, Dr. Etta Denovan, established a practice in Red Deer, building a home for themselves on Fourth Street North. Dr. Denovan took an active part in public affairs, especially in school matters. In July, 1903, Dr. Denovan sold out to Dr. Richard Parsons. Dr. C. C. Grant and family came to Red Deer around 1900, moving to Toronto in 1917. Dr. Grant was a man of very definite opinions, fearlessly expressed, often through the public press. Drs. Collison and Sanders came to Red Deer around 1904, remaining for about twenty-three years. In 1931, Dr. Richard Parsons was joined by his son, Dr. MacGregor Parsons, and a few years later his other son, Dr. Bill Parsons, entered the practice. Dr. Richard Parsons passed away early in 1944. No tablet of brass or monument of stone is necessary to keep green the memory of Dr. Richard Parsons in the hearts of those who knew and loved him. During his long years of practice in Red Deer and district he never spared himself when others had need of him. In the first Great War, he served his country and his fellowmen with distinction, returning with broken health before the end of the conflict.

Mr. Henry Trimble was one of the early teachers of the Red Deer district, opening the first school in the Penhold district (Fairlands) in 1892, the first school in Willowdale in 1894, and the Ridgewood school a few years later. Mr. G. E. Martin opened the first school in Clearview in 1901, and the Springvale school, a small log building standing on a corner of the Coram farm across from the old Springvale Church, was opened in 1900 by W. J. McLean. The Balmoral school was built in 1894; but as most of the early settlers were bachelors, the opening of school was deferred for a few years, when Miss Mina Cole became the first teacher.

The school population of Red Deer did not increase very rapidly and when the school term ended June, 1893, there was an enrolment of twenty-two pupils. At that time, an adjustment was made in boundaries of the district, and the district was given a slightly different name, the Red Deer Public School District No. 104 of N.W.T., later of Alberta.

The first school building, a two-roomed school was built at Red Deer in 1894, standing about where the Intermediate school stands today. It was later enlarged, and after the Central school was built it was used as a high school. Mr. Chas. Eggleston, who had taught in the room above the Burch store since the school moved from the old Red Deer Crossing, continued to teach the one room in the new school building. The upper room of the school was used for School Board meetings, meetings of the Board of Trade, or for any meetings of a public nature. In December, 1897, Chas. Eggleston joined the Klondike Rush, and Miss Nettie Keast (later Mrs. Frank Tallman) was engaged to teach the Red Deer school, beginning January, 1898.

At the beginning of 1898, Red Deer had a population of 125, including men, women and children, with a school population of 37 pupils. The village had rather a floating school population. Settlers went out to their homesteads, leaving their wives and children in tents in Red Deer until a house could be put up on the farm, or sometimes for a longer period to take advantage of the school. The house completed, or a school established in their district, these families would move on and others take their places. At the end of June, 1898, the school enrolment had increased to 60, and after the summer holidays, Miss Edna Stewart, daughter of John Stewart of Penhold, was engaged to teach the lower room, Miss Keast teaching standards 7, 8, 9, 10, and 11. Thus Miss Keast became the first school principal of Red Deer.

After the second room of the school was in use meetings were no longer held there. Sometimes they were held above the Sharples block, sometimes above Ray Gaetz's store, or above the Wilkins' home. In 1898 Mr. Latimer built the Cockshutt Building for his implement business. and dramatic plays and entertainments were held in the upper part of this building.

Steve Wilson came to Red Deer in 1894 and rented, and later bought the Alberta Hotel. In 1902 he was appointed Homestead Inspector and sold out the hotel to Beatty and Brindle. In 1910 Mr. Wilson bought the Windsor Hotel. He died in 1930. He was a life-long Liberal, and a keen campaigner for his party. In one particular election, after he had canvassed the Willowdale district most thoroughly, he acted as scrutineer at the election there. There were only two parties at that time, and oldtimers took their politics very seriously. When the votes were counted, all of the votes, including his own, were cast for the Conservative party. Mr. Wilson often told this joke with relish.

In 1895, Dr. Gaetz returned to the ministry, accepting a call to Brandon, later to Wesley Church, Winnipeg. Owing to his wife's failing health, they returned to make their home in Red Deer in 1901. Mrs. Gaetz was an invalid for a number of years, until she came to the end of her journey, December, 1906. Through all the ups and downs of a colorful life-history, stretching back across the years to her childhood in Nova Scotia, she remained, a woman with a face serene and mind content, with a sense of humor time could not dim. She was the mother of eleven grown children. Dr. Gaetz passed away in June, 1907, a day before his 66th birthday. He was a stalwart, aggressive champion of the many good causes he espoused, and a dominating force in the affairs of the country. The new Methodist Church, which was in the course of erection at the time of his death, was later named the "Leonard Gaetz Memorial Methodist Church", in his memory, and the pipe organ in the Church was installed by the Gaetz family, in memory of their mother.

The years following the arrival of the railway were very dry, and settlers were getting discouraged and moving out again. Each year, settlers looked for something better, but each summer brought more dry weather. As the summer of 1897 progressed, prospects for a crop looked very discouraging. The pioneers of the Red Deer district were people of great faith, believing that a higher power ruled their destinies. As the months passed, and no sign of rain appeared, the settlers decided to call a meeting to pray for rain. When they met in the old Methodist Church late in July, there was nothing to indicate a change in the weather. These were the days of frills and feathers, when a woman's hat looked like a cross between a flower garden and a bird of paradise, and if there was any prospect of rain, no woman ventured out without an umbrella. On this occasion, the men twitted the women for their lack of faith, in coming to pray for rain without bringing their umbrellas. Before the meeting was over the rain came down in torrents, and when they opened the door to go home, the streets were running rivers. For three weeks, the rain continued unabated, until the trails were impassable, and hay which had been put up on low ground was either covered with water or floating about. The Red Deer district has never again suffered very seriously from drouth.

In 1895 the McBlane family took up a homestead down the river on the north side, and in 1898 Wm. Hewson brought his family to Red Deer. He bought out the dray business which Joe Smith had established in 1896, and his son, Cecil Hewson, still continues that business.

In 1896, a Co-operative Creamery was established at Red Deer, with Sam Flack as butter maker. This was a log building, standing in the south part of Red Deer, about where the Texaco oil tanks stand today. It was run by the government, the Red Deer business men being the chief shareholders. It did not seem to do much business, and when the Red Deer traffic bridge was put out of commission in 1899, the people from across the river had no means of getting their cream over, which was a further draw-back to the creamery. Although equipped with the most up-to-date machinery of the times, it finally went bankrupt in 1900. This was the first creamery between Calgary and Edmonton.

At that time, Andrew Trimble of the Clearview district, was milking forty cows, and he bought the machinery from the creamery, intending it for his own use. Since there was a capacity to handle much more than his output, he allowed his neighbors to bring their milk and have it separated. The farmer took home the skim milk for his pigs and left the cream to be made into butter. From this small beginning, the creamery grew until it was a real going concern, shipping butter to many parts of Alberta, as well as to outside points. In 1905 the Trimble creamery shipped 10,000 pounds of butter to the Yukon; they also shipped butter as far afield as Japan.

This creamery was a great boon to farmers of the East country, and proceeds of the cream sold there helped many an early settler to get a start on his homestead. Mr. Trimble was a man of great integrity of character, as well as an expert dairyman. Except for the small creamery mentioned already, Mr. Trimble's creamery was the first between Calgary and Edmonton. With the coming of better roads and better shipping accommodation, Mr. Trimble's creamery was too far from market to make it a paying proposition, and the machinery was shipped elsewhere.

A government-run co-operative creamery was built in Red Deer in 1901, standing just south of where the power house was later built. It was run by Sam Flack, and operated about eleven years, when it went bankrupt. The building was later burned down. Helping to build this creamery was Hugh Clark's first work when he arrived in Red Deer in 1901.

The Red Deer district has been outstanding for its purebred stock since quite early days, and livestock from the district has been shown to advantage all over the Dominion. Mr. J. J. Richards, who freighted from Calgary to Edmonton as early as the summer of 1884, settled on his homestead a few years later and went in for purebred Hackney horses and Ayrshire cattle. Andrew Trimble and his sons raised purebred Ayrshires. Sam Flack, who bought the Clare Gaetz homestead, brought in the first purebred Holsteins in the late "nineties". E. W. Bjorkeland and Michener brothers, Edward and Norman, coming in later, also brought in purebred Holsteins. George F. Root, who bought the old Dobbler place in 1904, raised purebred Percheron horses and Durham cattle. C. A. Julian Sharman of the Balmoral district, brought honor to himself and to the district with his famous Jersey "Rosalind of Old Basing", one of a herd of 60 purebred Jerseys. Her production of milk for four consecutive years, was the highest four year's record in the British Empire and the second highest in the world. In 1912 the Red Deer Board of Trade held a hanquet in her honor, Mr. Sharman acting as proxy.

James Bower, who bought land from the Colonization Company south of town in 1899, bringing his family out a year later, raised purebred Percheron horses. He was a progressive farmer, much interested in the co-operative movement. He was largely instrumental in having the United Farmers of Alberta organized in 1909, and served as first provincial president, a position which he held for three different terms. In 1907, he brought to his farm, the first gasoline tractor in Western Canada, W. J. Botterill, of Latimer & Botterill, putting through the deal. At the time of his death, in 1921, he was a member of the Dominion Council of Agriculture. His family still continue farming operations in the district, a son, Norman, operating the farm where his father settled in 1899.

W. J. Botterill came to Red Deer in 1900 and went into the implement business with Latimer, becoming a member of the firm in 1902. He has taken a keen interest in the progress of Red Deer and district, occupying almost every position in the gift of the people. He is a keen politician and a supporter of the Conservative party.

Wm. Postill, in 1897, bought out the McBride store. Frank McBride then moved to Calgary, where he conducted a hardware store until his death, when Mrs. McBride and family returned to make their home in Red Deer. Mr. Postill was a kindly, warm-hearted gentleman, keenly interested in the welfare of the Anglican Church. In 1906 he sold out his business to W. E. Lord, and moved with his family to Trochu, where he and his wife spent their last days. In that year of 1897, Phillips brothers bought out the Burch store, and Mr. and Mrs. Burch moved to California. They, too, have passed to their last rest.

A small portion of the Arlington Hotel, known as the Queen's Hotel, was built in 1896 and taken over by Tom

Ellis in 1898. A son, Harry Ellis, still operates this hotel.

In 1896, G. W. Smith entered into partnership with his brother-in-law, Ray Gaetz, and the firm became known as Smith & Gaetz. They bought the Sharples store (Legion building) and moved their store business there, building the east part of the block a little later. Tom Gaetz, that year, moved to Red Deer from his ranch and for a time clerked in the Smith & Gaetz store. For three years he ran a milk route on the side. Methods of milk delivery were not very up-to-date at that time. The housewife sat the milk pitcher outside, and the milkman carried a large can of milk, a quart measure and a funnel, measuring the customer's milk as he went along.

The wooden traffic bridge across the Red Deer River was badly damaged by floods in the spring of 1899, and settlers had no way of crossing with teams, except when the water was low. The following spring of 1900, the bridge was further damaged by floods, and permission was obtained from the railway company to plank the railway bridge, the government supplying the lumber. J. Usherwood, who had just arrived with his family, was appointed keeper of the bridge, to keep off traffic when trains were approaching. They had so much trouble in this respect that they finally put gates at each end of the bridge, and these were closed near train time. In the winter of 1900-01 a new traffic bridge was built, a steel bridge of two spans. The bridge was barely open for traffic when it was swept away by spring floods of 1901. The one span that remained, still serves as a traffic bridge over the Blindman river on the main highway.

Mr. John Flack, farming near Blackfalds, nearly lost his life when this bridge went out at Red Deer. He was crossing the bridge, driving a spirited team of colts, when he noticed the bridge starting to move. He whipped up the team and the hind wheels of the rig barely left the bridge when it moved out. In the winter of 1902-3 the present traffic bridge was built, standing 100 yards further down than the old bridge.

During the time the bridge was out of commission traffic crossed the river by way of the old Red Deer Crossing, or sometimes by a ford north of the traffic bridge. The latter ford was not very safe, and it could not be used at all times, like the old Red Deer Crossing. By this time there was quite a settlement down the river, and north, around the Blindman and Blackfalds, and these people forded at MacKenzie's Crossing, north of the Northey place. One spring a woman and her daughter were drowned while trying to cross this ford, and after that the Government put in a ferry at this point. It operated until after the new bridge was open for traffic in 1903. People coming over this crossing came to Red Deer through Balmoral by what was known as the "wood road".

When Red Deer was young, the Balmoral district was a favorite place for settlers to get their dry wood. When winter set in, or perhaps before, they selected a good woodlot on free land, that is not homesteaded, built a rude shack or shelter and remained there until a year's supply of wood was ready to be brought out. This was either brought home through Balmoral or by the river ice, depending on the fall of snow. For that reason a very good road, known as the "wood road" ran from the river through Balmoral at an early date.

John T. Moore and his son, W. A. (Billy) Moore came to Red Deer in 1899 to look after the interests of the Saskatchewan Land and Homestead Co. When the district was surveyed in 1883, the company bought the odd numbered sections from the Government in a district twelve miles broad and thirty miles long, with its centre at Red Deer. They had acquired a tract of 30,000 acres, for which they paid two dollars per acre. In 1904, J. T. Moore & Son established the Western General Electric System at Red Deer, and the following year they installed a telephone system. For both these undertakings, the town granted a twenty-five year franchise, and at the expiration of the contracts the town took over. Previous to this, there had been a few Bell telephones installed.

The Presbyterian Church was built in 1898, Dr. McQueen preaching the dedication service, with Rev. Atkinson as the first minister in charge. No definite start towards the Anglican Church was made until Canon Hinchliffe came to Red Deer in 1898. The building was started the following year, Steve Wilson having donated a building site. Before this date, different Anglican Rectors or Bishops had been through Red Deer, some remaining for a short time. Canon Hinchliffe was a builder and an organizer and as soon as he came he set to work making plans for a church, doing a good part of the work with his own hands. He was a man with dramatic ability, and while in Red Deer he organized a dramatic society, around which a good lot of interest centered in the early days. His humorous poem, a parody on "How Horatius Kept the Bridge", had reference to the watchman at the railway bridge during the time it was used for traffic. It was recited by Mr. Hinchliffe's son, Joe, at the first entertainment of the society, held in the upper part of the Cockshutt Plow Company building, in the fall of 1901. Red Deer had some real talent in those early days, and since there was no other form of entertainment, these plays put on by the society always drew a good house.

H. G. Stone came to Red Deer in 1896, bringing the family out two years later. He built his home where the

W. E. Lord & Co.'s garage stands today and started a paper hanging business and funeral home. They took a keen interest in the progress of the town. Mrs. Stone was particularly interested in women's organizations, serving as president of some of the early groups.

In 1900, a Dominion Land Office was opened at Red Deer with Jerry Jessop in charge. It was located in the house east of the Home Grill, which was occupied for many years by Mrs. Sara Payne, but recently moved by the city. Captain Cottingham, who succeeded Jerry Jessop, was active in public affairs, organizing the gun club, the Red Deer social club, and in 1907, the Waskasoo branch of the Old Timers' Association. Captain Cottingham was president of the latter organization, which flourished only a few years. The first banquet was an evening dress affair, and as most oldtimers had never worn an evening dress suit, it did not prove very popular.

In 1900, A. T. Stephenson, a young man just returned from the Boer war, with his brother, W. J. Stephenson, and other members of the family, came to settle in Red Deer, and A. T. Stephenson succeeded Nettie Keast as principal of the Red Deer school. In 1908, he became secretary-treasurer of Red Deer, a position which he held until 1935, when ill health forced him to retire and R. S. Gillespie took over his position. Both H. H. Gaetz and A. T. Stephenson were keenly interested in the commission form of government, which had been put into operation in Red Deer in 1908, and it is largely due to the unselfish expenditure of time and effort on the part of these two men, that Red Deer owes its splendid financial position today. Mr. Stephenson became one of the foremost authorities on municipal finance, and in 1940 was honored by a life membership in the Union of Alberta Municipalities. During his active life Mr. Stephenson was an enthusiastic fisherman and an expert horticulturist, and since he has been obliged to retire from active life, he does his bit towards beautifying the countryside by growing flower seeds, which he distributes through the Women's Institutes.

In 1900, R. B. Welliver located in Red Deer, and after engaging in various lines of business, he went into real estate. He has been closely associated with the business life of Red Deer and district, and was particularly interested in the City Council and the Board of Trade, serving as president of the latter organization, and as secretary of that body for a good number of years. On his retirement in 1940, the Board of Trade presented him with a silver tea service, as a gift of appreciation of his long years of valuable service. Mr. Welliver married the widow of J. J. Gaetz.

MAYORS OF RED DEER, 1901 - 1945

1901-03	R. L. Gaetz
1904	G. A. Love
1905-06	E. Michener
1907-08	H. H. Gaetz
1909	W. J. Botterill
1910	S. E. McKee
1911-12	R. B. Welliver
1913	F. W. Galbraith
1914	S. N. Carscallen
1915-16	J. A. Carswell
1917-18	G. W. Smith
1919-20	W. E. Lord
1921-24	Dr. John Collison
1925-27	E. G. Johns
1928-30	Harold J. Snell
1931-32	Fred Turnbull
1933-36	W. P. Code
1937-43	E. S. Hogg
1944	H. W. Halladay

CHAPTER X

Red Deer is Incorporated as a Town

THE year 1901 was an important one for Red Deer, for in that year the little settlement took on the status of a town. The first meeting to consider the matter was held in the Smith & Gaetz hall on December 10th, 1900, and a committee headed by G. W. Smith was appointed to draft a petition to present to the proper authorities. This petition with thirty-eight signatures, practically the entire voting strength of Red Deer, was presented on April 17th, 1901, and on June 20th of the same year a town charter was granted. Ray Gaetz was the first mayor, the council consisting of D. S. Long, W. A. Moore, H. Sharples, W. Springbett, R. C. Brumpton and F. E. Wilkins. L. C. Fulmer was appointed secretary-treasurer and G. W. Green, solicitor.

Red Deer did not make any material progress during the next few years. A few settlers and business men came in, and A. Purdy opened a furniture store that year of 1901. He built where the T. Eaton Company now stands and shortly after building his store he opened up an opera house, as it was called, in the hall above the store, and this was quite an addition to the social life of the town. Pauline Johnson, Canadian poet, gave a recital there in the spring of 1905. When G. H. Best arrived in Red Deer he joined the firm of Purdy & Company, and in 1906, Mr. Best went into business for himself.

W. E. Payne came to Red Deer as a young man in 1902, and entered the law office of G. W. Green, shortly after, becoming a member of the firm. When G. W. Green was honored with a judgeship and removed to Medicine Hat, P. E. Graham entered the firm, which became known as Payne and Graham. As a young man, Mr. Payne was keenly interested in sports. He took an active part in the progress of the town, and was particularly interested in the schools, serving on the school board for a good number of years. During his many years in Red Deer he gave freely of his time, and the town benefitted greatly by his keen legal mind. He was deeply interested in the progress of the United Church, a life-long Conservative and served one term as Conservative member in the Provincial Legislature. He passed away in 1943.

Mr. Edward Michener was another of the early men who took a keen interest in the progress of the town. He and his brother, Norman, homesteaded in the Clearview district in 1899, and moved to Red Deer in 1901. Edward Michener was elected as a member of the Legislature in 1909, and was made Leader of the Conservative party in the House. He served in that office until 1918, when he was appointed as a member of the Senate, an office which he still holds. He built the Michener Block, now known as the Parson's Block, the Carswell house on Gaetz Avenue South, the Dr. Parson house and the P. E. Graham house on Michener Hill. It is from him that the Hill takes its name.

E. S. Hogg came to Red Deer shortly after the turn of the century, and for a time was employed in the office of J. T. Moore. In 1908 he was appointed Deputy Sheriff, and shortly after was appointed sheriff, a position which he held until superannuated. Mr. Hogg gave of himself unstintingly for the good of town and district, and many a worthy undertaking was brought to a successful conclusion because of his capable and conscientious leadership. He has been particularly interested in the Red Cross. In 1945, the Board of Trade and citizens of Red Deer honored Mr. Hogg with a banquet as an expression of appreciation of his services to the town and district.

Edgar Johns, although not a real old timer, has had a large part in shaping the affairs of Red Deer. His deep insight into municipal matters, his wise counsel and keen judgment have helped to place Red Deer in the enviable financial position which it holds today.

Before Red Deer received its Town Charter, plans were on foot for the building of a hospital, and as early as 1901, the sum of $1,500 was raised by public subscription towards the project. A year later, Lord Strathcona donated the sum of $1,000 to Red Deer to be used to erect a memorial to three brave lads from the Balmoral district who, as members of the Lord Strathcona Horse, had given their lives in the Boer war. These three young men, Chas. Cruickshank, Angus Jenkins and Archie McNichol fell on the veldt, thousands of miles from their native land, and a joint memorial service was held in Red Deer in remembrance of them. It was agreed that a hospital to care for the sick, would stand as a fitting memorial to these lads.

Accordingly, in the spring of 1904, the hospital, the first between Calgary and Edmonton, was formally opened and dedicated the Red Deer Memorial Hospital. The Victorian Order of Nurses donated the sum of $2,000 towards the hospital, with the understanding that the nursing staff would be chosen from that Order by their organization. This arrangement did not prove satisfactory, however, and after the hospital had operated a few months, the Board borrowed the money to pay back this sum and they assumed full control of the hospital.

Although in the beginning it was only a thirteen-bed hospital, it filled a great need. The country was still very sparsely settled, with no telephones and roads almost impassable for a team, the houses small, with no conveniences for caring for the sick. The Ladies' Hospital Aid, with a large membership, was formed before the hospital was completed, so that all supplies were ready on opening day. The Aid not only made supplies, but they arranged money-making affairs to purchase materials. The money was not raised either by dances or card parties. The Alexandra Club, a group of young matrons organized in the early days of the hospital, also did valuable work, providing furnishings and paying for the up-keep of a Ward. Wards were furnished by different women's organizations and by individuals, and in many cases, kept up for years by their generous contributions. The Balmoral Ward was furnished and kept up by the Balmoral Hospital Aid; the Clearview Ward by the Clearview Institute; the Horn Hill Ward, by the Red Deer Women's Institute, in memory of W. Richards and Leslie Oldford, two young lads from the Horn Hill district who had given their lives in the First Great War. The Red Deer Institute also furnished and kept up the Major H. L. Gaetz Ward in memory of Major Gaetz, who had lost his life in the First Great War, and Mrs. E. C. McLeod furnished and kept up the Jennie McLeod Ward in memory of her daughter. The diet kitchen, a very great help to the hospital was equipped by the Sir Christopher Craddock Chapter of the I.O.D.E. Mrs. Chas. Reid, and others, furnished and paid for the up-keep of a room for a number of years.

In the early days, the hospital had hard sledding, and the Town Council found it necessary, at different times, to come to the help of the Board. With the influx of settlers, the accommodation became altogether inadequate, and in 1912 the town issued debentures to the value of $15,000 to pay for building an addition to the hospital. Following the war, the financial condition of the hospital was serious, and in 1923 a re-organization was effected and it became a municipal hospital embracing at first, only the City of Red Deer. Since that time, various donations have made extensive improvements possible. In 1940, an up-to-date new wing was added, the old hospital becoming the maternity wing and nurses' quarters. In 1945, L. J. Carswell died leaving a bequest of between $35,000 and $40,000 to the Red Deer hospital.

Of late years, by contract, the municipal hospital district has included the districts adjoining Red Deer. Dr. Gaetz was the chairman of the first hospital board, and Mrs. G. W. Green, the president of the Hospital Aid. The late Frank Tallman and A. T. Stephenson have both given valuable assistance to the Red Deer hospital.

In 1903, Hal Gaetz built the Gaetz-Cornett Block and moved the drug store and post office there from Ross Street. In 1912 the drug and book store had need of more room, and the post office was moved to the News Block, Harry Wallace becoming post master. Roy Cornett joined the staff of the Gaetz Drug Store in 1899, and in 1906 he became a member of the firm. By his quiet courteous manner, his kindly interest in his customers, and his honest straight-forward dealings, Roy Cornett has won the respect and admiration of all with whom he comes in contact. In 1915, Hal Gaetz was appointed to the staff of the University of Alberta as Professor of Pharmacy, a position which he held until his death in 1922. Hal Gaetz is another of the men who had a great deal to do with shaping the destiny of Red Deer in the early days. He was of a studious nature, deeply interested in educational and religious matters. On January, 1942, a tablet was unveiled to his memory at the University of Alberta by the students who had studied under Professor Gaetz.

G. H. Bawtinheimer started a sawmill across the river about 1904. In the flood waters of the spring of 1905, he lost all his logs, and the business was bought out by the Great West Lumber Company. This company developed into quite a going concern, sometimes employing as many as 350 men in the woods in winter, and 150 men in the mill in the summer. In 1909, they sawed 6,000,000 feet of lumber. It is a matter of history, that in 1907, Ray Gaetz went out one morning, and before noon collected $2,000 in donations to help the firm get a better start. While the mill was in operation, logs were floated down the river from timber resources forty to fifty miles upstream from Sundre. It was one of the really large industries of the early days, the pay roll being of great assistance to Red Deer. While it was in operation, North Red Deer got quite a boost. Captain Robinson was at the head of the project. In 1916 the mill closed down and the lumber was bought by Stewart Brothers.

In 1904 the Agricultural Society added two more acres of land to their holdings, but two years later they were in financial difficulties, and in 1911 they sold out to the Town. In 1912 the grounds were extended and considerable improvements added, a race track, an exhibition building, and horse and cattle barns. In the beginning of the First Great War, soldiers were housed at the Exhibition grounds and the Government contributed $2,000 towards further improvements at that time.

From the year 1905 until the outbreak of the First Great War, a number of new buildings were erected in Red Deer and new industries projected, some of which were carried on successfully for a number of years. In 1905, Bert Alford, who had come to the Pine Lake district in 1893, built the block now known as the Maggiora Block. In the early days he was a live-stock buyer for P. Burns & Co. In 1905-6, Jos. Slade operated a nursery on Fifth Street North, and in 1904, a steam laundry was opened up by Horace Meeres, and operated for a number of years. In 1906, J. W. Broughton started an iron works on Second Street North, and this industry is still in operation. That year a sash and door factory was built, and in 1910 a Freytag Tannery was built across the river. A flour mill operated for about a year and then got into financial difficulties. In 1910, Hal Gaetz built the block now housing the Health Unit and for two years the whole building was used for the manufacture of overalls. It operated for about four years. In 1910, Frank VanSlyke built a factory east of town for the manufacture of his invention, the VanSlyke plow. The patent and equipment was later sold to the Maple Leaf Milling Co. and moved to Edmonton. The Laurentia Milk Co., for the canning of milk, bought out the H. W. Trimble Creamery in 1910 and for a time prospered. After about four years of operation, the company went bankrupt.

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The Baptist Church was opened for service early in 1905 with Rev. W. Daniel as the first minister and Rev. F. W. Patterson and Rev. A. MacDonald preaching the dedication service. Before this time, Baptist services had been held above the Trimble harness shop. In 1905 a small Catholic Church, now Ted Haste's workshop, was built in the south part of town. In 1908 St. Joseph's Convent was built and opened under the Separate School Act, and the Roman Catholic Church was built on the former H. H. Gaetz property about 1934.

In September, 1905, Alberta, one of the North West Territories was declared a Province, and J. T. Moore, representing the Liberal party was elected as the first member of the Provincial House, and Frank Oliver the first member of the Red Deer federal riding, also representing the Liberal party. John R. Cowell of Red Deer was appointed first Clerk of the Provincial House. The matter of the placement of the Capital came under consideration as soon as Alberta became a Province, and J. T. Moore, G. W. Green and G. W. Smith were sent as a delegation to Ottawa to look after Red Deer's interests. Mayor E. Michener offered 10 acres and the town 50 acres as a free site for the Alberta Capital buildings, and the members of the Legislature, with whom the decision was left, were invited to visit Red Deer, consider the town as a seat for the Capital and to view the sites offered. On a fine day in April, 1906, the members arrived and an open air meeting was held on the Michener site, about where Dr. MacGregor Parsons' house now stands. After much speech-making by the Lieutenant-Governor, Premier Rutherford and others, the party repaired to the Arlington Hotel, where they were guests of the Municipality of Red Deer at a sumptuous banquet. They thought Red Deer well situated, the site beautiful, and they enjoyed the luncheon, but they placed the Capital at Edmonton.

In the spring of 1906 Red Deer and district was deeply stirred over a brutal murder which occurred north of the Indian Industrial school. H. P. Hanson and A. Brobeck, who farmed at Burnt Lake had left Red Deer with their groceries and on the way home had camped for the night in an open field north of the school. Later, the body of Hanson was found, shot through the back, and his neighbor, Brobeck, was tried for the murder. There was not sufficient evidence to convict him and he was given his liberty.

In 1905, R. C. Brumpton and T. A. Gaetz bought out the general store business of Smith & Gaetz in the Legion building, Smith & Gaetz retaining the hardware business which they carried on in the east part of the building until 1907, when they contemplated the building of the block now known as the Central Block and moved their hardware business there. In 1906 the fire hall was built, and in 1912 the Board of Trade and Council rooms were added. Campbell, Wilson & Horne Ltd. opened their wholesale grocery warehouse in the north part of town that year, and in 1915 the Red Deer Grocery built north of them.

In 1906, W. E. Lord bought the Postill store, moving the business to the Purdy building in 1908. In 1911, Mr. Lord put his business on a cash basis, the first in Red Deer to adopt this system. In 1913, he enlarged the building and made it into a departmental store, the first of its kind in Red Deer. In 1928, he sold out to the T. Eaton Company, and in 1933, Mr. Lord with his son, Ralph, went into the garage business, later building an up-to-date garage on the corner known as the Stone property.

In 1907, T. A. Gaetz and his brother, H. L. Gaetz, opened a general store in the old Postill building. After two years they dissolved partnership, T. A. Gaetz continuing the business. At the outbreak of the First Great War, H. L. Gaetz, with the rank of Major, went overseas as second in command of "C" squadron of the 12th C.M.R., and like so many of our brave men he paid the supreme sacrifice.

In 1907, the first shipment of cattle was made from Red Deer to Chicago, topping the Chicago market. Jim Gaetz shipped the cattle for P. Burns & Co. The winter of 1906-7 was very severe and the snow very deep, resulting in a great loss of livestock throughout the district.

The present Central school was started in 1906, and opened for classes in 1907, with W. J. McLean as school principal. More land was procured for school purposes at this time. With the steady growth of the town, the school population increased, and in 1911 a cottage school was built in North Red Deer, followed by a cottage school in the south of town the next year. Subsequent demand for more accommodation was met by leasing the Parish hall. In 1928 the schools were again over-crowded and the high school was built that year. With the outbreak of the Second Great War, the population of Red Deer increased considerably, and the Intermediate school was built in the summer of 1940, at a cost of $45,000.

An important event as far as the progress of Red Deer was concerned was the laying of the first pipe of the waterworks in 1909. These were cumbersome wooden mains, which have since been replaced. The sewerage system followed shortly after the waterworks. In the next few years, cinder and cement sidewalks and boulevards added to the beauty and the convenience of the town. Especially during R. B. Welliver's term of office in 1911-12 and F. W. Galbraith's term in 1913, sidewalks were laid and boulevards planted during the latter year, citizens were particularly urged to beautify their grounds with the planting of trees and shrubs. The Horticultural Society organized in 1911 with their annual show, added an extra incentive to the beautifying of lawns and grounds, and to this organization should be accorded a great deal of the credit for the beauty of Red Deer.

The years 1910-12 were prosperous for real estate dealers in Red Deer. There was a great deal of building and a period of inflated values, for which the town and district paid heavily in after years. About that time, an Eastern Syndicate bought farm lands east of Red Deer, subdivided it, and land far out was sold as building lots, mostly on the English market. A large green-house was started on the quarter, north of the Cruickshank's farm, east of town, and a small building, supposed to be a foundry, was built on the south west corner of the farm. Publicity pamphlets, distributed in England at this time, showed vessels on the Red Deer River and street cars running on the Red Deer streets. The station for the Alberta Central Railway, then in the course of construction, was to be located on the high flat, south east of town, the property where the returned men are now being located. In 1910 Sir Wilfred Laurier arrived to drive the first spike of the railway, at the station site selected on Section Nine. The spike was driven with a silver hammer provided by J. T. Moore, who was promoting the scheme. Unfortunately, no further spikes were driven, and most of the property east of Red Deer being boosted as the industrial part of the town, reverted to farm lands.

In 1911, Honorable R. L. Borden visited Red Deer, and an elaborately decorated arch proclaimed him "The hope of the West". The decorations and illuminations were the finest that had ever been seen at Red Deer.

The corner stone of the present United Church was laid on September 10th, 1909, with a great deal of ceremony. The Church was opened for service on April 29th, 1910, Dr. Kerby and Dr. Riddell taking part in these services.

Dr. Chas. Huestis was the minister of the Methodist Church at that time.

In 1911, the Boy Scouts of Red Deer came into prominence by tracking down a hold-up man and guarding him until help could arrive. A man named Kelly had shot, and seriously wounded Geo. Bell, Chief of Police. The shooting took place at midnight, and by 8:45 a.m. the Boy Scouts located the man sleeping near the entrance to the Fair Grounds. Patrol Leaders Phillip Galbraith and Donald Chadsey were sent to the King's Rally at Windsor Great Park, England, by a public subscription of $500.00 raised by Mayor R. B. Welliver and Commissioner A. T. Stephenson, as a mark of appreciation of the citizens of Red Deer.

The Presbyterian Ladies' College was built east of Red Deer in 1912, at a cost of $75,000. Of this amount, $32,000 was subscribed, a good part of it from Red Deer and district. Mr. Henry Jamieson, on whose property the College was built, donated 10 acres as a building site. Rev. N. D. Keith was the principal, and Mrs. J. Muldrew, lady principal. There were not enough pupils attending to make the College pay, and in 1916 it was sold to the Provincial Government for the sum of $125,000, to be used as a training school for mentally deficient children. After the first Great War, it was used for a time by the Government to care for mental cases returning from the war, the overflow from the Oliver Mental Hospital. Since being taken over as a training school, additions have been made to the buildings, the grounds laid out and improved, until today it is one of the show places of Red Deer. Dr. D. L. McCullough, who has been the superintendent in charge for a good number of years, is to be commended for his splendid work in connection with the school. Of late he has been ably assisted by his wife, Dr. Mary McCullough.

The year 1912 was the greatest building year in the history of Red Deer up to that date, with a $13,000 addition to the Memorial Hospital, a $10,000 addition to the Great West Lumber Co. plant, and $12,000 addition to the municipal building. Building permits that year amounted to $355,000 for ten months, compared to $254,000 for the same period in 1911. The Canadian National Railway steel was laid within a few miles of Red Deer that year.

CHAPTER XI

Red Deer Becomes a City

THE citizens of Red Deer cannot afford to be superstitious, for on March 13th, 1913, Red Deer was accorded a City Charter, and became the fifth city in Alberta. F. W. Galbraith was mayor at that time, and the council consisted of S. N. Carscallen, W. E. Lord, G. W. Smith, W. J. Botteril, G. H. Murrin and J. A. Carswell, with A. T. Stephenson as secretary-treasurer.

The Federal Government built the Armory at Red Deer in 1913, and with the outbreak of the First Great War a year later, it was put to good use. Men and women from the city and district willingly offered their services on behalf of their country, and in that war nearly eight hundred men and nursing sisters from the city and district served under the colors. The war record of these men, and of the several nursing sisters is one of distinction. Many, however, laid down their lives on Flanders Fields, and a beautiful and fitting Memorial stands in the heart of the city, a silent reminder of the sacrifices made in our behalf. The Cenotaph was built by public subscription from town and district at a cost of $6,580.00. T. A. Gaetz acting as head of the undertaking, with H. J. Snell as secretary.

Since the very earliest days Red Deer has been to the fore in educational matters. The first settlers were educated people, who attracted others with like interests. It is not surprising, that at a very early date, they felt the need of a public library, and began to agitate for a library, long before the passing of the Library Act in 1907.

J. F. Boyce, Inspector of Schools for the district, and W. J. McLean, principal of the Red Deer schools, went into the matter as soon as the Library Act was passed; but no suitable building could be found to house the library. The project was not forgotten, however, and a few years later it again came up for consideration by the Young Men's Club of the Methodist Church. They were faced with the same difficulty, and the matter was held in abeyance for a time.

It remained for the Horticultural Society to take definite steps in the matter, and to instigate proceedings that resulted in making the library a reality. Early in 1914, the Society appointed J. F. Boyce and A. W. G. Allen to consider ways and means of establishing a library in the city.

Learning that the Board of Trade rooms could be procured to house the library, the committee approached the city with a view to enlisting their financial assistance, and in April of that year, a By-law was presented to the city and passed by the ratepayers. The council agreed to provide for the maintenance of the library the first year, the committee to procure, through subscription, an equal amount of money for the purchase of books. The appeal met with a ready response, and before the By-law was presented to the ratepayers, the sum of $400.00 was subscribed towards the purchase of books.

Following the passing of the By-law, the City Council appointed the first Library Board, consisting of J. F. Boyce, H. H. Gaetz, F. C. Whitehouse, J. Watson and Mayor S. N. Carscallen, the Mayor of the City to be member ex-officio of every Board. For the next few months, the committee with J. F. Boyce as chairman and

H. H. Gaetz, secretary, was very busy putting up shelves, gathering information and installing books; and in a very few months the library became a reality. On November 6th, 1914, the library, the third of its kind in the Province, was formally opened, with Miss Ina Green as librarian.

Realizing the value of the library to the city and district, the City Council has continued its annual grant towards the up-keep, and other organizations, especially in the years of its beginning, have made valuable contributions in the form of money or books. The I.O.D.E. has donated generously towards the purchase of historical books, and money donations were received from the Red Deer Dramatic Society, the Military Institute, North Red Deer and the Diamond Jubilee Committee. These donations have been particularly acceptable, as the Provincial Government grants a sum equal to the amount the library spends on books.

From year to year, new books are added to the library, thus keeping the reading matter up-to-date and today, after thirty-one years of operation, the shelves are well stocked with books on almost every subject. These have proved an invaluable aid to high school pupils and others interested in educational matters, or for those seeking information regarding horticulture, natural history or various other subjects. In the beginning, the resources of the library were small and its use was limited to residents of the Red Deer School District. With the increase in the number of books this restriction was removed, and borrowing privileges extended to residents of the entire district. Some idea of the increase in circulation can be gathered from the fact that in 1927 the circulation was 9,312, and in 1944 it increased to 18,695.

Librarians who have served following Miss Green were Miss R. E. Fyson, Mrs. S. Pamely, and the present librarian, Mrs. Chas. Snell. The library has been particularly fortunate in having associated with it in the earlier days, J. F. Boyce who was deeply interested in educational matters; H. H. Gaetz, who served for several years as a professor on the staff of the University of Alberta; F. C. Whitehouse, a writer of some note; J. W. Broughton and Mrs. A. Holt, both interested in education, the latter serving twenty years. Of late years the Board has been fortunate in having as chairman, C. H. Snell, who, as a boy, served five year's apprenticeship as a librarian in England, as well as the present secretary, Edgar (Kerry) Wood, a rising young writer who has already one book to his credit.

Much of the credit for the successful operation of the library and the discriminating selection of books has been due to the unselfish expenditure of time and thought on the part of these men and women. It is difficult to estimate what the cultural value of the library has been to Red Deer and district, and the part it has contributed towards a happy, contented people. It is safe to say that few public undertakings have brought so much into the lives of the people as the Red Deer Public Library.

Although Red Deer grew up and became a city in 1913, the change did not bring any added prosperity. During the first Great War, people turned their thoughts towards the war effort, and very little progress was made in other lines. After the war, came a period of re-adjustment, the returned men trying, many of them unsuccessfully. to find a niche into which they could fit. Along with the twenties, came the wide-spread depression in which Red Deer and district shared.

In 1927, the Eddy Match Company bought land west of the railway tracks for the purpose of building a match factory. The project never materialized, and the land was bought by the city.

In 1928, the Canadian Nazarene College was built in the south part of town, serving the whole of Western Canada. A second building was added in 1932. Not only does it add to the educational facilities of Red Deer, but with its well-kept grounds, it is a credit to the city. Further extensions to the plant, in the form of administration buildings are under consideration at this time. The foundation of the Nazarene Church was built a few years ago, and the Church is now in the course of construction.

In 1930 the new Court House was built at Red Deer, adding to the facilities and beauty of the city. In 1931, the National Fence Factory Co. built a small branch factory in the south of Red Deer, operating to fill orders for snow fencing in the central part of the Province.

In 1933, the MacDonald's Consolidated (wholesale groceries took up quarters in the old flour mill in the north of town, making the third wholesale house in Red Deer. The W. E. Lord Co. built an up-to-date garage in 1936, the Whyte Motors building a year later. In 1934, Stewart Brothers, of Penhold, built a large implement warehouse in Red Deer, adding their lumber plant two years later. All these building operations helped to give employment and improved conditions in Red Deer.

One of the earliest pioneers of the district, G. W. Smith, passed away in 1931, while serving his second term as member of the Provincial Legislature, representing the Farmers' party. He was the first school teacher between Calgary and Edmonton, and from the time of his arrival in the district in 1886, until his death forty-five years later, he took a keen interest and active part in the affairs of the town and district. He was particularly interested in improving conditions for farm people, and many an early settler coming to the district benefitted greatly by his kindly advice and material help. In his passing, Red Deer lost an able citizen, and the farming community a worthy champion.

In 1934, the Red Deer Board of Trade and citizens of Red Deer and district honored Ray Gaetz with a banquet, marking his fifty years residence in Red Deer. They also presented him with an illuminated address. Owing to failing health, Mr. Gaetz was obliged to move to the Coast in 1937, where he passed away in January, 1939. He was laid to rest in a beautiful shaded spot, overlooking the city which he had helped to build. During all his years in Red Deer, he gave most freely of his time, his talents and his substance to every cause which he felt would help the people, and make Red Deer a cleaner, better place to live. The United Church, the School Board, Board of Trade, Hospital Board, the City Council as well as every business project started in Red Deer in early days, benefitted by his help and loyal support. His modest, retiring nature, his gracious kindly manner endeared him to Red men and White men alike, and it is safe to say that no other pioneer approached him in popularity. He was more than an outstanding personality, he was an institution, and was often spoken of as "The Father of Red Deer".

In July, 1934, the Golden Jubilee of Red Deer was celebrated, marking the fiftieth year since Dr. Leonard Gaetz and family settled on a homestead, on the land that is now the City of Red Deer. The committee for the arrangements consisted of E. S. Hogg, chairman, E. A. Wood, secretary, and R. S. Gillespie, A. L. Forrester, Fred

Turnbull, W. J. Botterill, R. A. VanSlyke, T. A. Gaetz, H. J. Snell, Cec. Hewson, R. M. Whyte, J. G. LaFrance and R. B. Welliver.

The Jubilee started off with a pioneers' parade headed by T. A. Gaetz and Bert Alford, president and vice-president of the Old Timers' Association, dressed in old-time costumes and mounted on fiery cayuses. Almost every business concern had a float or decorated car in the mile-long parade. The historical float, arranged by the Major H. L. Gaetz Chapter of the I.O.D.E. was voted the most outstanding feature of the parade, which included comic floats, commercial floats and comic features, decorated bicycles and shetland ponies and other novelties and funnies. Following these, came the car of Lieutenant-Governor Walsh and Mrs. Walsh and the parade proper. Special seats were reserved on the grandstand at the Fair grounds for purple ribboners, those who had come to Red Deer or district previous to 1893. Those between that date and 1898 were given red ribbons, and those coming between 1898 and 1905 wore white ribbons. All afternoon, a haunch of buffalo meat was roasted over a barbecue fire at the Fair grounds, and at five o'clock Cec. Hewson and his helpers began handing out sandwiches of buffalo meat to the waiting crowd, thousands crowding around for the free treat.

The second day of the Jubilee, two hundred fifty-six Old Timers were guests of the committee at a banquet in the Elks' Hall, served by the United Church ladies. T. A. Gaetz presided and after the banquet introduced the different speakers, Old Timers of the city and district, some of whom had come a long distance to attend the Jubilee and re-union. That evening, the Old Timers were guests of Johnson & Beatty at the Crescent Theatre. It was estimated that about 8,000 people attended the

Jubilee and Old Timers' re-union. It was the greatest get-together that had ever been held in Red Deer, and that grand occasion will live in the memory of Old Timers as long as memory lasts. The *Red Deer Advocate* got out a splendid Golden Jubilee number, recounting the early history and paying tribute to the early builders of the city and district.

The Young Men's Board of Trade was organized in 1935, with N. H. Scott, president, and Gordon Adams, secretary. This gave the younger men of the city a training in citizenship and civic responsibilities, and an opportunity to serve in this capacity. The Board started with a large and enthusiastic membership, but with the organization of new kindred clubs their ranks began to be depleted, and they decided to disband until the job in Europe and Japan could be completed.

The young people of Red Deer have taken a keen interest and a leading part in sports and the city has provided splendid recreational and sports facilities. Before the outbreak of the first Great War, Red Deer hockey teams made good showings in league games. "Ossie" (Oscar) Asmundson, a Red Deer boy and a local player, won fame by playing on the New York Rangers, the World's champion hockey team. On his return to Red Deer, he was the honor guest at a banquet given by the Red Deer Board of Trade. A hockey team known as the "Amazons", composed of young women of the town made a good showing around 1909 and later, winning the Ladies' Intermediate Hockey Championship for Alberta. H. H. Humber got out a very attractive china plate, still to be found in some of the china cabinets of Red Deer, showing the picture of the Red Deer Amazon Hockey Team.

The Curlers have six sheets of ice under cover, built at a fairly early date, where both men and women curling teams find their winter sport. A splendid eighteen-hole golf course with club house, south west of town, provides recreation for those interested in that form of sport. In 1925, a covered skating rink with a seating capacity of 1,000 was built, the Rotary Club and Elks' Lodge contributing $4,000 towards the project, with $4,000 raised by public subscription.

Since the Rotary Club was organized in 1923, it has done much to promote the health and welfare of the people, particularly the children. In 1924 the Rotarians equipped the playgrounds on the city square, which has provided so much healthful enjoyment for the younger generation. The Sylvan Lake Health Camp, which they bought and equipped in 1930, provides a summer outing for under privileged children. Their yearly sale of Christmas Seals helps to provide free T.B. clinics, and has done much to stamp out this dread disease. Another service club, the Lions', has made a valuable contribution by providing glasses for children or young people unable to pay for the same. Through its "Milk for Britain" campaign, the Kinsmen's club came into prominence at the beginning of the second Great War. The Kinsmen's Club has also done a valuable work in assisting young men to get an education. The Elks', too, with their yearly Kiddies' Carnival and other good works, have made their contribution. The Quota Club, a women's service club organized in 1935, has, since the war, turned its efforts to war projects, the Military Hospital at A-20 Training Center receiving their special consideration. The combined efforts of all these service clubs has been of untold value to Red Deer and district.

Many beauty spots are to be found in, and around Red Deer. The Station Park with its well kept lawns and flowers is a bower of beauty throughout the summer months. The Gaetz Park, nine acres donated to the city by H. H. Gaetz in 1909, is a riverside park of natural beauty and a favorite place for picnics. The Waskasoo Park of 44 acres in the shelter of Piper's Mount, has a quiet beauty and dignity hard to surpass. In this beauty spot some years ago, the city established an auto camp, supplied cabins, a central kitchen and dining room, baths, electric light and other modern conveniences. There is every facility for picnicing, as well as for tourists passing through.

Perhaps the place of most outstanding natural beauty in the district surrounding Red Deer is the Canyon on the Red Deer River eight miles north east of the city. As we view the deep gorges, the mighty hills around, it is easy to visualize the scene in the dim past when the then mighty river burst its way through these hills, and in time wore its course down to bedrock, and in doing so, left valleys and flats and canyons to mark its work. But nature is a great healer of scars, and with the passing of time, the havoc wrought by the flood waters has become grown over with rich grass lands, trees and shrubs.

Many curios are to be found in the bed of the canyon, petrified fish, leaves, wood, and even date stones, strata pointing back to an age when the climate of this country was semi-tropical.

Before the advent of automobiles, to take pleasure seekers to more distant points, the Canyon was a favorite place for family picnics. Carved on the north face of a large stone forming part of what is known as "the hog's back" there is a date, now almost obliterated, but which once read, "April 22, 1852". Someone, perhaps an explorer, must have visited this spot at a very early date. Rev. John McDougall and his father visited the Canyon around 1863, but it was in the month of September, and they were very much impressed with the beauty and the majesty of the scenery. As it was late afternoon, Rev. John McDougall loaded his gun with buckshot, intending to shoot some ducks for supper. Unfortunately, the gun slipped from his hand and struck a stone, the discharge ricocheting and entering the leg of the father and the breast of the latter's horse. The accident, though painful, did not prove serious, and they crossed over the river and panned for gold, finding quite a little color. As there was danger of warlike tribes frequenting this vicinity, they did not tarry long.

As early as 1905 there was a movement on foot to have the Canyon area set aside as a park, and at that time a committee was appointed from the Board of Trade to look into the matter. The subject has come up for consideration at various times since, but no steps have been taken in the matter.

In 1901, Dan Morkerberg washed for gold in the Waskasoo Creek, about where the Victoria Avenue bridge crosses today. The creek at that time was very high, sometimes overflowing its banks. He did not have much success, however, making about a dollar a day in gold found. In 1904, Walt MacDonald panned for gold in the bed of the Canyon and found gold, but not in paying quantities. In 1912 there was quite a lot of excitement over gold in the Red Deer River, and at that time, seventy-two claims were filed at the Red Deer Dominion Land Office. Three young men that summer washed for gold near the Industrial school, and it was said that they made their grubstake.

Again in 1921 excitement ran high when gold in paying quantities was said to have been found on the Red Deer River near the Content bridge. The riverside was staked for several miles up and down stream, as well as the country being staked for claims for two miles back from the river. Wild reports were in the air, and everybody was astir. Between gold and platinum, reports were being circulated that pan washings had shown from six cents to several hundred dollars worth of the precious metal to the ton of gravel.

Farmers adjacent to the river were talking of selling their property to the gold miners, and moving to a more comfortable climate. However, in spite of it all, the fever blew over and the whole affair, like that of 1912, proved a washout. It was thought that these small quantities were washed down from the mountains in the spring floods.

Excitement ran high in 1913, when oil was supposed to have been found near Content, and two hundred oil claims were filed at the Red Deer Land Office. Like the gold claims, these proved disappointing.

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Beavers were plentiful along Waskasoo Creek when Red Deer was homesteaded in 1884. At that time they ventured out into the river for fun and frolic, swimming up-stream as far as where the traffic bridge stands today. As the country settled up, they evidently thought it safer to stay closer to their home base, and gradually they confined their activities to Waskasoo Creek.

One June morning back in 1939, Wallace Forbes found a baby beaver near his back door, where it had been left after being badly mauled by a dog. Mrs. Forbes and her daughter, Doris, nursed the beaver back to health, and it became the pet of the family. "Mickey", for that is what they decided to call the beaver, is so well satisfied with the home of his adoption that he shows no desire to leave. He has developed a most expensive appetite, and enjoys all the good things that the children like except meat and fish. His main dish is bread and milk, but he dearly enjoys the trimmings, such as oranges, apples, chocolate bars, ice cream and fruit cake.

Most people have a difficult time getting into the movies; but Mickey made the grade without any effort on his part, and very soon the films of Mickey and Doris will be released to the public. For the past two summers Mickey was one of the main attractions as a side show at the Red Deer annual Fair, and the money thus realized was used to buy comforts for the men overseas.

The Forbes family found that adopting a beaver is more complicated than adopting a baby. Since Mickey showed no desire to return to the wilds, they applied to the Department of Mines and Fisheries for adoption of Mickey, and after five years of red tape, in the fall of 1944, Doris was finally given legal possession of Mickey. Mickey made a wise choice of a home for his adoption, for he now tips the scales at sixty pounds, while an average male beaver in the wild state weighs around forty pounds.

Beavers still make their headquarters and build their colony houses along Waskasoo Creek as they did since the very earliest days, and their securely built homes and dams are to be found from the mouth of the Creek where it empties into the Red Deer River, to its source at Penhold Lake and Wavy Lake. This summer of 1945, under the supervision of the Government. Beavers have been trapped from this area and taken to Pine Lake and to parts of British Columbia where they are more needed.

CHAPTER XII

Old Timers' Association

EARLY in 1934, the Central Alberta Old Timers' Association was organized at Red Deer, for the purpose of maintaining closer association among the early settlers of Central Alberta district, and for recording and preserving for succeeding generations, the available data in connection with their pioneering experiences.

At the Pioneer banquet put on by the Board of Trade in April of that year, Ray Gaetz suggested that the Pioneers hold a round-up at the old Red Deer Crossing in the near future; and from that suggestion originated the idea of forming an Old Timers' Association, which was done within a month. Ray Gaetz was honorary president; Tom Gaetz, president; with Bert Alford, vice-president. Tom Gaetz remained as president for five years, until he moved to the Coast. Other presidents have been G. W. Ball, W. J. McLean and Geo. Best. Serving as secretaries have been R. A. Lund, Geo. Best and Geo. H. Lindsay.

With assistance from the Board of Trade the first Old Timers' round-up and picnic was held at the old Red Deer Crossing late in June of the year 1934, which proved a success far beyond expectations, three hundred attending. Ray Gaetz made good his promise given at the Board of Trade banquet to recount some tales of the Crossing days, his reminiscences making the old days live again for the large number of pioneer folk who enjoyed the occasion. He described the April evening when a horseman came dashing across the ford to bring news of the Indian up-rising and to advise the removal of settlers to the Fort at Calgary for protection. Names of pioneer settlers were given, stories of the Indians who came to trade furs with him told, adventures of fording the river in flood times, and many other interesting tales of early days.

Tom Gaetz, president of the Old Timers' Association acted as master of ceremonies for the occasion. Two other speakers were introduced, well known Red Deer District pioneers, A. H. Trimble, who was a member of the guard of honor during Confederation; Dr. Sharpe of Lacombe, who came to the district in 1894, and who was head of the Lacombe Old Timers' Association. President B. W. Bennett of the Board of Trade was also on the platform.

Eyes which had grown dim watching the trails of yesteryear grow into paved highways, and the make-shift shacks of the eighties evolve into comfortable homes of today, glowed with the light of understanding as tales of those by-gone days were recounted. Memories of those early struggles and hardships, those exciting and sometimes hazardous experiences, leaped vividly into the minds of pioneer settlers of Central Alberta, as they gathered with their sons and daughters at this first great round-up. As tales were recounted, one visioned the spirit of adventure, of courage and of fortitude that sustained these early pioneers; also the spirit of co-operation and unity that made life possible for them. Ever as the advance guard they marched, paving the way for others to follow. They were men and women whose faith in the potentialities of this district, made possible a great contribution to the settlement of the West.

Following the talks, picnic baskets were brought out, and more intimate stories swapped over the tea cups. Races for the youngsters, a softball game between teams of Old Timers, and horse-shoe pitching contests provided entertainment for young and old.

The pioneers decided to make this an annual event, and it has grown in popularity with the years. With the forethought and planning passed on from earlier days, they looked around for a permanent stamping ground, a spot which they could call their own. What more suitable place could be procured than the old Red Deer Crossing, a place of sacred memories, closely interwoven with the early history of the Province. After some conniving, a plot of six acres was procured at the Crossing, three acres being bought from the C.P.R., and another three acres donated by the Municipality of Pine Lake.

After the site was procured, the building, once Fort Normandeau, now a dilapidated farm building, was moved to its present setting, many of the members reviving their old skill at log cabin construction. Tom Gaetz organized the members, and the old building was dismantled, George Everett and Harry Ellenwood attended to this part of the work, and willing hands restored the old Fort to some semblance of its appearance as it originally stood in 1885. Working parties were organized for the summer evenings. Mrs. George Everett and Mrs. Tom Gaetz serving lunch to the workers. Geo. Everett worked all his spare time for weeks, restoring small patterns and designs on the woodwork. The late Allen McBlane also helped with the carpenter work, and R. Rodd, assisted by E. Caswell, built a very attractive fireplace from the river stone nearby. Many other Old Timers did their bit towards restoring the old building besides those already mentioned, Bert Alford, G. W. Ball, D.

Exell, Alex McBlane, N. Hughes, N. MacDonald, R. MacDonald, J. Strong, C. Bruce, R. B. Welliver and perhaps others. They worked well, for they worked with a will, a new roof was put on and a new floor laid, and only three logs of the building had to be replaced. The loopholes of the Fort can still be seen in the re-modelled building, and the names of two of the soldiers stationed at the Fort during the Rebellion of 1885, "Jules Rupert and J. Trayner, 65th Reg." cut in the logs at that time, are still clearly discernable. The name, Fort Normandeau, is placed above the door.

As it originally stood, Fort Normandeau was a quarter of a mile east and a quarter of a mile south of its present location. The Old Timers had the original Indian trail leading down to the Crossing restored and put in order, the trail used by the Red men of yore, when they forded the river going west or south to visit or fight with other Indians, the trail used later by the Red River carts freighting between Fort Benton, Montana, and Rocky Mountain House or Battleford. The river crossing was made just a short distance north of the present location of the Fort. This trail is thought to be the oldest trail in Alberta still in use.

The hut completed, Old Timers set to work to improve the ground and put them in shape for fun and frolic. Today, the grounds are fitted up with benches, tables, an outside fireplace and other picnicing conveniences. The Fort is used as a gathering place for Old Timers, where old-time hospitality is dispensed, and many relics dear to the heart of Old Timers, may be seen there. Many Old Timers' picnics have followed that of 1934, and as years have rolled on, the attendance has more than doubled. At each of these annual round-ups some Old Timer fails to turn up, having crossed the Great Divide. Discouraged by no privations, held back by no fears, they opened a greater heritage which all may share, and having done their work, they have passed on the torch to a younger generation.

Today, as in days gone by, the waters of the Red Deer River flow over the Old Crossing, sometimes placid, sometimes angry and turbulent. From the top of the high banks on the north side, the majestic spruce still stand guard and cast their shadows over the waters, shadows that the Red Men of yore called the ghosts of departed spirits.

Pioneer days of Red Deer and district have passed; but the men and women who pioneered Central Alberta District will never be forgotten as long as Fort Normandeau stands, a reminder of pioneer days.

THE TRAIL OF AN OLD TIMER'S MEMORY

(ANONYMOUS)

There's a trail that leads out to the mountains,
Through the prairie dust, velvety grey,
Through the canyons, the gulches and coulees,
A trail that grows dimmer each day.
You can't make it without an Old Timer,
To guide you and make you his guest,
For that trail is the long trail of memory
And it leads to the heart of the West.

Now it winds through the shadows of sorrow,
Now it's warmed by the sunlight of smiles,
Now it lingers along pleasant waters,
Now it stretches o'er long weary miles.
But it never is lonesome, deserted,

As you journey its distances vast;
For it always is crowded and peopled
With dim phantom shapes of the past.

Freight wagons, creaking and lurching,
Leaving the old trading post,
And Indian war parties scouting,
As silent and furtive as ghosts;
Cowpunchers driving the trail herd,
And the stage coach that swayed as she rolled
With her passengers—sourdough and pilgrim—
In quest of adventure and gold.

Red Coats trot through the dust clouds,
Hunter, and trapper, and scout,
Miner, and trader, and outlaw—
All meet on that marvellous route,
Where laughter and tears are found mingled,
Where a Prince may be found in a shack;
On this trail of the days long forgotten,
The days that will never come back.

Deer and elk drink at its waters,
And the dark, shaggy buffalo herds
Graze on the range by its borders,
While the antelope muddy its fords.
It's a wonderful trail to travel,
Of all trails, it's the dearest and best,
The trail of an Old Timer's memory—
And it leads to the heart of the West.

CHAPTER XIII

Red Deer of Today

PERHAPS the project that has contributed more to the progress of Red Deer and district than any other, has been the opening of the big modern Condensery of the Central Alberta Dairy Pool. Red Deer has always been a mixed farming district, dairying being one of the chief industries, and the opening of the Condensery with trucks for the gathering of milk, provided farmers with a market at their door. The Red Deer Pool serves an area north to Hobbema, south to Didsbury, west to Rocky Mountain House, and east to the Red Deer River. Since its first year of operation, it has doubled its original size, and besides pasteurizing milk, includes the manufacture of skim milk and buttermilk powders, the processing of live and dressed poultry, and the handling of eggs. In 1940-41, the Pool shipped thirty car loads of milk to the British Ministry of Foods, and by the end of 1945 they expect to ship one hundred car loads to Britain. Mr. E. A. Johnstone is manager of the Pool.

During the late thirties, a number of fine new buildings were put up in Red Deer. In 1938, the Capitol Theatre, the Metropolitan Store, and Alex Mitchell's Store were built, and a year later the big T. Eaton & Company Store, the Buffalo Hotel, Jenkin's Groceteria, Optimist Building, Farthing's Studio, the Arctic Service Station, the Union Oil Plant, and several others. The coming of the T. Eaton Company to Red Deer was of great importance, providing employment for a large number of young people, and making the city more of a shopping center.

In keeping with the times, and in order to provide better educational facilities for rural school children, the big Red Deer School Division, No. 35, was set up in 1939. This includes ninety-one school rooms and embraces 2,000 square miles, with headquarters at Red Deer. In 1940 the Board purchased and re-modelled St. Luke's Hall and opened it as a dormitory for rural school children attending high school at Red Deer.

The year 1940 saw the big $55,000 wing added to the Red Deer Memorial Hospital, and the $45,000 Intermediate School built, as well as the Imperial Oil Station and Bawtinheimer's Garage. From 1940 until the present time, Red Deer has experienced the greatest building years in its history, and a great many beautiful residential houses and apartment houses have been put up. In the south part of town a village has grown up in a few short years.

When war was declared in 1939, men and women from Red Deer and district enlisted freely in the service of their country. It is too early at this date, August, 1945, to estimate the number who have enlisted, but we are safe in saying that they have served with distinction, and we are proud of the record they have made. When victory in Europe was declared, V-E Day was observed in Red Deer as a day of thanksgiving and prayer, with a public service on the city square, the ministers from the various churches leading the service.

V-J Day, too, was commemorated as a day of thanksgiving with a public prayer service in the United Church. A dance on one section of Gaetz Avenue, a two evening event arranged by the city, proved very popular with the young people.

One of the military centres in Alberta was established at Red Deer in 1940. A tract of 50 acres of land was procured from the Busby property by the Government, the unit representing an initial investment of $300,000 when built and equipped. Besides drilling and training grounds, it consisted of officers quarters, sleeping huts, drill hall, training buildings, administration office and one of the best equipped military hospitals in Canada. In the beginning it was used for the training of men called up for military service. Later, the nature of the work of the unit changed and other buildings were added. Lt. Col. F. C. Jamieson was the first Commanding Officer of the A-20 Training Center.

The Military Centre closed down early in the winter of 1945, and plans are under way to change the plant into an agricultural centre for returned soldiers, with facilities for giving them instruction before taking up farming.

Shortly after the Training Centre was established at Red Deer, a large and well equipped air port was built at Penhold for the training of airmen. In the winter of 1945, this too, ceased to operate as an air port.

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The coming of the Cold Storage Lockers to Red Deer has proved a great convenience, particularly to the people of the surrounding rural districts. The Red Deer Cold Storage Lockers built and opened for business in 1941. That same year, the Red Deer Creamery bought out the Hepworth Creamery and built a splendid new plant on Ross Street, adding cold storage lockers to its services.

That year of 1941, R. V. Truant, finding the need for more accommodation for the manufacture of soft drinks, built a fine new plant on Gaetz Avenue South. That same year, L. MacLean & Sons built a new monument factory on Gaetz Avenue South to take care of their expanding business. From that year on, building in Red Deer has gone ahead so rapidly that it would be impossible to keep a detailed record of progress; but mention should be made of the new Phelan Hotel, the Snell Block and the Doug. Gray Garage and Service Station.

Early in April, 1943, following a particularly severe winter with great depth of snow, the ice in the Red Deer River in breaking up, jammed above the C.N.R. bridge, causing the water to flood J. Teasdale's stock yards, resulting in property damage and great loss of live stock. Waskasoo Creek at that time flooded the south part of Red Deer, causing damage to the Nazarene College property, and in order to prevent further depredations from this source the city this summer of 1945 deepened and widened the creek-bed on its southern approach to the city.

In 1944, an enlarged municipal district was formed, called the Red Deer M. D., including the municipal districts of Pine Lake, Hays, Golden West, Poplar Grove and Arthur. The headquarters office is at Red Deer with R. H. Edgar as Reeve.

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In acknowledging the indebtedness of the public to the pioneers who settled this district, we should not forget that an important part in the work of development and progress has been carried on by the pioneer women. Men and women have each their part to play in nation building, and in the Red Deer district they have done their work well.

It is true, however, that women bore the brunt of pioneering, even more than their men folks. Side by side with their husbands they faced the loneliness, the privations and dangers of a new life in a strange land. We, who enjoy the comforts of Western life today, can scarcely visualize how these brave women, separated from their home folks, longed for the companionship of other women, for reading matter and for the many beautiful things to which they had been accustomed. In their little shacks on the prairies, which their husbands erected as quickly and as cheaply as possible, they suffered many privations.

While her husband went forth to till the soil, to erect fences, or on the long trek to the nearest town for supplies, the pioneer woman, often afraid of the Indians or of unnamed dangers that might lurk in a new and unknown land, kept the home fires burning. She endured with patience that endless waiting and watching that only a pioneer woman understands. She who had been fond of beauty and harmony, making the best of the homely shack, often with her own hands gathering the clay, sand and moss, mixing it with water and pressing it into the crevices of the logs to chink them up against the winter blasts.

The pioneer woman went through the pangs of childbirth, sometimes without even the helping hand of a doctor or neighbor. She ministered to her sick children with no medical help at hand, knowing that all depended on her, that there was no one else to whom she might turn.

To the primitive conditions of life on the frontier, women brought whatever of refinement and spirituality pioneer settlements knew. It was she who agitated for schools, churches, hospitals, in short, it was women pioneers who made this Red Deer district liveable. All honor to those men who faced the hazards of a wild and untried country; but still more honor to those other pioneers, the women, who shared the uncertainties and hardships with their men folks.

The women of Red Deer and district have taken their full share in building up their communities and in bettering conditions for those less fortunate than themselves. They have not been office seekers, for the only woman of Red Deer to hold an office, the gift of the people, was the late Mrs. J. A. McCreight, who served one term, 1926-7, as member of the School Board. Throughout the district, however, women have served most creditably as members or as chairman of the School Board. Through various church groups, service clubs and fraternal organizations, women have given freely of their time, their talents and their means, to the cause they espoused.

The first body of organized women in Red Deer was the Methodist Church Ladies' Aid, formed in 1892, with Mrs. Leonard Gaetz as president. The first non-denominational organization was the W.C.T.U., formed in 1895, with Mrs. R. L. Gaetz as president. Before the Red Deer Hospital was opened in 1904, the women of Red Deer and district organized the Hospital Aid, with Mrs. G. W. Green as president. The Alexandra Club, with Miss Murphy as president, was organized in 1904, a junior group with the same aims and objects as the senior group.

The first women's fraternal organization, the Eastern Star, was organized in 1907, the second to be organized in Canada, with Mrs. J. I. Geissinger as worthy matron.

Then followed the Red Deer-Clearview Women's Institute in 1912. At that time, the Women's Institute work received a certain amount of Government support, and Miss Isobel McIsaac was employed by the Government as organizer. The organization of the Red Deer-Clearview Institute, the third in the Province, took place on a "Made in Canada" train passing through Red Deer and remaining for a specified time to allow the information regarding Institute work to be placed before the women of the town and district. Mrs. (Judge) Lees was appointed president and the first meeting was held in the old Methodist Church when other officers were appointed—Mrs. E. W. Bjorkeland, vice-president, and Mrs. H. L. Gaetz, secretary-treasurer. A year later Clearview and Springvale organized Institutes of their own, and since that time, many other groups throughout the district followed. The Women's Institutes have grown to be strong organizations throughout the Red Deer district, and have helped greatly in promoting community interests.

Another important women's organization, the Sir Christopher Cradock Chapter of the I.O.D.E. was organized in 1914, with Mrs. G. W. Green as regent. A junior group, known as the Major H. L. Gaetz I.O.D.E., was organized in 1933, with Miss Thelma Graham as regent. Both of these groups have done a splendid work in Red Deer.

These early women's organizations were followed later by the L.O.B.A. in 1920, with Mrs. Taggart as worthy mistress, the Rebekah Lodge in 1921, the Royal Purple, the Quota Club, the Kinnettes, and many war service clubs.

The S. T. O. (Service to Others) Club made up of young women and matrons, organized to carry on relief work in 1931, with Miss Ida Currie as president. Started originally as a Young Woman's Missionary Society, this group of public spirited young women decided to concentrate on relief work. This was during the depression years when relief in many cases was badly needed. After the first year of their work, they broadened the scope of service and included the providing of milk at the Red Deer school for under-nourished children. To meet this expense, they held an annual apple tag-day. They also helped to start the hot lunch project at school, providing a helper for the first year. Among other forms of relief work, they gathered, made over and repaired clothing which they distributed to needy families, provided coal and groceries in many cases; sent out numberless Christmas hampers and in various other ways helped to lighten the burden of the needy. They rendered a valuable service to the city and district. In 1939 the Civic Welfare Committee was organized and the young people felt that their work was no longer needed.

During the First Great War, women organized to carry on Red Cross work and other activities for the advancement of the war effort. The contribution made by the late Mrs. J. W. Broughton and the late Mrs. S. Pamely must not be forgotten. One recalls other outstanding workers, Mrs. T. S. Miller, Mrs. A. G. Ayres, Mrs. H. L. Gaetz, Mrs. F. S. Simpson and many others. Many women at that time made a valuable contribution towards the war effort by doing Red Cross work in their own homes, and although their work was not spectacular, their contribution was great. Mrs. E. W. Bjorkeland knitted 1,000 pairs of sox for the Red Cross during the First Great War, and her needles have still been busy, providing sox all through the Second Great War.

In the Second Great War, women again organized for war work and through the Red Cross, the Home Comforts and various auxiliary groups, have done a splendid work towards winning the war.

In 1921, by a revision of the Juror's Act women were given the right to serve as Jurors, and Red Deer was the first place where women were empanelled as Canada Jurors. This was a breach of promise case tried in Red Deer on November 13th, 1922, Mrs. Chas. Huestis, Mrs. D. G. Horn and Mrs. Daniel Smith serving as Jurors.

In speaking of women and their work, it might be well to record here that in 1922 Theodora Sodeman, of the Red Deer district, won the Gold Medal in the senior examinations of the Canadian Academy of Music, winning the first in all of Canada.

Honors do not all go to young women, either. In 1934, Mrs. O. W. Thorne of Red Deer was appointed president of the Alberta Lay Association of the United Church, and in 1944 she was elected as presiding officer of the Lay Advisory Council of the United Church of Canada, being the first woman of Canada to be elected to either of these offices.

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Red Deer stands today, close to the end of 1945, a handsome monument to those who founded it over sixty-one years ago. Time and man has wrought many changes, and when we look back over the years to the day when Red Deer was but a vast wilderness, we realize the vision, the toil, the self-sacrifice that has brought about these changes.

The pioneers of Red Deer and district had a code of honor and personal conduct that has never been surpassed, and from the beginning, Red Deer has been unusually favored in the class of men who have served as its officials. They have been found true to the trust imposed in them, and have brought to bear in the discharge of their duties, wise business ability and patriotic zeal. Every progressive town and city maintains its growth and progress through the influence of comparatively few enterprising and public spirited men and women who plan and lead the way for others to follow, and Red Deer today is reaping the benefits of wise leadership.

The rural districts, too, have been most fortunate in the class of people who homesteaded the land and tilled the soil. Wild prairie lands have given place to cultivated fields, which, in harvest time glow with the gold of ripened wheat. Prairie shacks which once sheltered pioneer settlers, have been replaced by modern homes. The lean-to stock shelter of the early days has been pushed back to make room for fine red barns. Trading posts have been removed and replaced by large departmental stores.

Progress of Red Deer and district has been phenomenal, beyond the imagination of the early pioneers, and the present generation is garnering the harvest of their plantings. It has not been a land flowing with milk and honey, or the well-springs of idle youth; but a land of strong manhood, offering a fresh start to men and women with a will to honest toil; a land where the young dreaming dreams might work to make them come true; where the old, having finished their course, could hold the great vision before their eyes and pass it on to their children. May they, too, march on, building ever to the pattern of honor and vision set for them, and may they treasure the memory of these builders of Red Deer and district in reverence and regret.

THE END.

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